THE TRVE WATCH AND Rule of LIFE.

OR

A Direction for the Examination of our Spirituall estate, and for the guiding of our whole course of life according to the word of God, whereby wee must be judged at the last day.

Shewing us in The Glasse of the Law, *viz.*
THE X. COMMANDEMENTS
our owne naturall miseries.
AND
In the Glasse of the Gospell : *viz.*
The XII. ARTICLES of the CREED,
the Examination of our Faith
and Repentance.

Whereunto are added,

1 What strength we may receive from the holy SACRAMENTS, for our certaine assurance of Gods favour and eternall salvation.

2 A briefe direction for our preparation to the fruitfull receiving of the Lords Supper.

By JOHN BRINSLEY.

Deut. 30. 15. *Behold : I have set before you this day, life and good, death and evill.*

LONDON,
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BRITISH MUSEUM

To the right Honorable HENRY *Earle of Huntingdon*, Lord Hastings, Hungerford, Botreauz, Molines and Moiles, my singular good LORD.

Have studied (right Honourable) what way I might manifest my thankefull mind, for the exceeding favours, wherewith I and mine are bound unto your house for ever. I finde none more likely, than if I might adde somewhat (after the faithfull and happy travels of others) unto your present and immortall honour. Considering therefore, that the God of Heaven, hath set you in so high a place, not onely in his own eye, but also in the view of your Countrey, to be beholden of all as a marke, for the salvation or perdition

of very many; and that little faults in your Honour must needs blemish you, as a vertuous life shall make you glorious: I have endeavoured
Jam. 1. 25. for my part, to put into your hands a true glasse and perfect Map. A glasse which will not flatter you in shewing your spots, because it is the Lords: A Map which will not deceive you, for the narrow way of life, because it is bounded by the Lord himselfe, trodden by our Saviour with all his holy Saints, which have gone before you: yet so small, as you may ever carry in your bosome. My humble suit at the hands of the Lord, and your Honour, is this, that when you have tryed them to be such (where the superstitious Papists spend some houres daily in their blinde devotion) you would bind your selfe by a constant purpose of heart before the Lord to spend but one houre weekely, besides other your holy exercises, in viewing
Jam. 1. 23, 25. your selfe in this Christall Glasse, desirous to clense your spots hereby, and to consider your wayes according

to

to this Map, labouring ſo to direct your ſteps. For, ſetting your ſelfe with reſolute purpoſe of heart to walke herein all your dayes, you have the Lords owne promiſe, that he will make you truely honourable in the ſight of men, as ever was any your Progenitors: ſo as your very enemies ſhall acknowlegedge it, and be afraid of you. And that he will moreover prolong your dayes, and give you a guard of his glorious Angels for your ſafety, to beare you in their hands in the day time; and in the night ſeaſon, when you are ſecure, to pitch their tents about you. Your Countrey ſhall be bleſſed that ever God vouchſafed ſuch a light unto it. Where any point ſeemes doubtfull, there make a marke; walke in the reſt, untill the Lord cleere that unto you. As this ſhall adde unto my joy: ſo for thouſands who now pray for the increaſe of this honour, many times ten thouſands ſhall ever praiſe the God of Heaven for you. Now is the time; all mens eies are upon you. Your Honour

Pſ.119.59.

Act.11.23
1 King.11.
12,13.

Deu.4.6,7
8.28.10,11
12,13.

Pſa.19.11,
12,& 34.7.

1 Kin.10.8
9.

Phil.3.15.

2 Joh.1.2,
3,4.

knoweth the Proverbe well, Magistratus indicat virum. *Strive forward cheerefully (most Noble Earle) in this narrow way of life, according to the hopes now long conceived of you, following herein all the Worthies of the heavenly Jerusalem; and you shall live with them immortally: but if you shall turne to the broad way of all the world (which the Lord forbid) you perish with the World eternally. The Angell hath sworne it. Time shall be no more: but how soone, it is unknown unto you. Take it now while it is called to day: pay your vowes, and shine for evermore.* Dan. 12. 13.

Mat. 7. 14.
Apo. 21. 26 27.
Apo. 12. 14 15.
Mat. 7. 10.
Mar. 8. 36.
Mat. 7. 13.
Apoc. 10. 5 6.
Luk. 12. 20 21, 31, 35, 36.
2 Pet. 3. 7, 13.
Psa. 56. 12, & 50. 24.

Your Honours for ever

most bounden.

JOHN BRINSLEY.

To the Christian Reader.

Considering (Christian Reader) that in every place, al those who have found any sound comfort in the Gospell, are desirous to expresse the same in their conversations, by walking in thankfulnesse, as it becommeth the servants of Christ to adorne their profession therby, and yet notwithstanding the greateſt part doe much faile herein; I have thought it my bounden duty to afford unto them such helpe as God hath vouchsafed me in this behalfe. For alas, it is too manifest, that too many, even of them, doe omit sundry & those most necessary duties: as by looking perhaps to some of the duties of the first Table, neglect the second; or to the second onely, omit the first, which is called the great Commandement. Or looking onely to the Law, are too short for the Gospell: or boasting of Faith, regard not workes.

Others lye in fearefull sins through ignorance hereof. And very many are observed daily to fall into grievous offences, to the dishonour of Christ, and dis-

discredit of their profession: yea, to the grief of the godly, offending the weak, hardening the ungoodly, opening the mouthes of the Papists, and Atheists, with all the prophane, to blaspheme that glorious Name whereby wee are called. And not onely so, but more also, to the wounding of their owne conscience, and giving advantage to Satan to accuse them before the Lord. Sundry also, of most upright hearts, & who have made good proceedings in godlinesse, are yet knowne to lye languishing under the burthen of their sins, and feare of Gods displeasure, through want of knowledge how to finde out their specially offences, whereby their consciences are disquieted, and Gods hand doth lye so heavily upon them: Many to live in continuall doubt whether they be the favour of God or no: Great multitudes in all places ordinarily to thrust themselves unreverently into the presence of the Lord, to the word, sacraments, & all other exercises of the service of God, without any examinatiō, or preparation of their hearts before, to the provoking of the grievous wrath of the Lord thereby. Now for these & for al other, whose desire is to walke with God, and to be pleasing unto him, finding the true felicity that is in godlinesse, I have thought my selfe bound by the Communion of Saints so

to

to offer this my poore labour, which first was undertaken for my selfe and some private friends; the better to prevent all the former evils, & for the more easie obtaining the benefits following such a carefull watch. Herein I have used the helpe of sundry learned and godly Divines, following chiefely the direction of those two worthy servants of God, [a] M. *Greenham*, and M. *Perkins*: whose writings were the first occasions of thinking hereof: the one requiring this examination necessarily unto true and sound Repentance, the other for the thorow curing of the wounded conscience. And hence also I have been more incouraged to make this publike, not upon any vaine or by-respect, but by some gracious experience, which I have knowne of the profit hereof in both accordingly: especially in restoring some of no meane note, from much trouble and horror of conscience, to exceeding joy, and strong assurance, when all other meanes have failed. Neither can this seeme strange to any considering it aright: for what is it that brings that peace and joy of conscience passing al understanding to a Christian soule, but an assured testimony of our conscience, that through faith in Christ Iesus we doe not lye in any one sin, so far as by wise searching we are able to find it out, but hate and abhor even the

[a] M. *Greenham* in the comfort of an afflicted conscience, *page* 135. M. *Perkins* of the practice of repentance. cap. 7.

very leaſt? and contrarily that ſince we beleeved in Chriſt we have begun, and ſo ſtrive on forward to walke in every Commandement of God without reproofe; and that of true love to our Lord and Saviour. For to ſuch a ſoule onely all the promiſes doe appertaine, as they are applyed through the whole Booke of God. In a word, I have been more emboldned, by obſerving daily, how on the one ſide the godly Preachers upon every occaſion, calling men to repentance, exhort all earneſtly with the Prophet *Ieremy* to examine and try their wayes: and turne againe unto the Lord, if ever they will finde mercy with him. Which worke of examination hardly one of very many knoweth how to performe in any good meaſure, as may bring true comfort unto their ſoules. And on the other ſide, conſidering how many of our ſimple ſeduced brethren, have bin drawne to a diſlike of our Religion, and a liking of Popery, by this eſpecially, becauſe ours (as they ſay) is a Religion of carnall liberty, theirs of holineſſe: ours full of diviſions and uncertainty, theirs of perfect unity! That they alſo may ſee hereby, that ours indeed is a religion of perfect holineſſe and unity preſcribed by the Lord himſelfe, whereunto ſo many of us as are truely called to the ſound profeſſion of it, doe ſtrive inſtantly

ſtantly to attaine day & night: ſo worſhipping the God of our fathers in ſpirit and truth, walking in the ſelfe-ſame narrow way of eternall life: And that all their imagined holineſſe is nothing for the moſt part, but meere ſuperſtition in outward ſhewes of mens inventions: concerning which, God will aske them one day, Who hath required them at their hands? altogether neglecting moſt of the duties of true piety, as thoſe of the firſt Table: That ſo they perceiving how they have been deluded, may (at leaſt ſome of them whom God hath ordained unto life) come out of the ſnare of the divell, and joyne themſelves to us again, ſo to eſcape that torment which all that receive the marke of the Beaſt, by any ſuch ſubmiſſion to that Roman Antichriſt, muſt endure for ever. With whom this holines of our religion cannot prevaile, let them open their eies, and behold what evident witneſſe God hath given unto it from Heaven, and againſt Popery in theſe our dayes, confeſſed by all for the preſent, unleſſe more obſtinate than *Pharoah*, I appeale to their conſciences: firſt, in our three miraculous deliverances, as of Iſrael frō Egypt: (The firſt from the intended invaſion in *An.* 1588. by the winds, after generall faſting and prayer in all the Land. The 2. from their long threatned

Eſa. 1. 12. Deut 4. 2. & 12. 31, 32.

Acts 13. 48 2 Tim. 2. 25.

Apoc. 14. 9, 10, 11.

day, by bringing in our Soveraigne King in such a peace, through a feare cast on the enemy, that a dog did not wagge his tongue against us. The third from the Gun-powder plot at the very instant, (by their owne Letter and immediate motion of the heart of our King.) Secondly, in making their owne bloudy devices, their owne and onely ruine. Thirdly, in manifesting to all the world, that Popery is upholden by lying and murther, the speciall workes of the divell, & brands of his servants: and that God himselfe hath alone upholden the Gospell against all the subtilty and power of Hell. If notwithstanding these and all other meanes, whereby the Lord hath so oft and so clearely convinced them, they will still set themselves with *Pharaoh*, to fight against him, & pursue their bloudy practices against his Israel, they may proceed: yet let them know for certaine, that hee will once againe get himselfe greater glory of them in the heart of the Sea, in their utter overthrow, and our finall deliverance from them, when he hath first sufficiently humbled us by them, and prepared us thereunto. But for you, my brethren, who have separated your selves from communion with us and with our Assemblies, or are inclining thereunto: I would crave these two things of you; first, with what spi-

Exod. 11.7.

rit

rit you can condemne that to bee no true Church of God, which profeſting againſt all the Idolatry of Antichriſt, profeſſeth all this way of life, which whoſoever walketh in, is undoubtedly the child of God, and ſhall have eternall life, notwithſtanding all his other errours, ſlips and infirmities?

2 How you dare depart, or draw others out of the boſome of the Church, to ſo many evils as muſt needs follow upon you bodily & ſpiritually? ſeeing out of the true Church is no ſalvation: and therefore you are left utterly deſtitute of all the promiſes made unto it, and ſo of all true comfort, providence, and protection. I call you ſtill brethren, becauſe I am perſwaded that many of you truly profeſſe and ſtrive to walke with us in all this way of life, and ſo keepe the inward communion with us, howſoever through over great a conceit of your owne perfection, and diſcontentment thereupon, with too uncharitable cenſuring of your brethren, you have made this grievous rent, forſaking our outward fellowſhip: and becauſe I hope (as I earneſtly pray day and night) that God will perſwade you to returne againe unto the Tents of *Shem*: hearken to the Lords counſell in time, and try well this your path, leſt you repent too late. And for all of you, beloved in the Lord, who holding ſoundly

the Communion of Saints, do profeſſe ſincerely all this truth of God to your immortality, and deſire the peace and proſperity of Sion; I humbly beſeech you, in the Name of the Lord Ieſus Chriſt, and by our appearing before him, that we our ſelves looke well to theſe two things: Firſt, that we every one of us endeavour to walke more warily and conſcionably in every part of this way of life, as in words we profeſſe, that we be not condemned of our owne conſciences. And ſecondly, that we learne to love them moſt, who walke moſt holily and unblameably herein, as they are moſt deare unto the Lord. And then ſhall we ſoone ſee all our contentions at an end, the Lord glorified in our holy agreement, and magnifying his power and mercy in continuing our deliverances, and the deſtruction of all our enemies: The Kingdome of Chriſt to come with power, the kingdome of Satan and Antichriſt to fall downe like lightning. Pardon me therefore, that I have preſumed to offer this unto thee, ſeeing that how plaine ſoever it is, yet it may prove profitable (as I hope) to many thouſand poore ſoules, who want leiſure or ability to ſearch greater volumes: being ſo briefe and eaſie for all: and alſo that it may be for me, as the widdowes mite throwne into the treaſury

ſury of the Lord, and the ſureſt pledge of my care for my Chriſtian friends, and of my hearty deſire towards the Church of God, being that wherein I, my ſelfe have ever found true comfort. If thou be one, who by reaſon of thy ripeneſſe and perfection, deſpiſeſt it, as having no neede of any ſuch helpe, yet have compaſſion on thy brethren: neither knoweſt thou what a day may bring forth. Or if thou ſeeſt the good that may come to very many by ſuch a courſe, helpe to perfect that which is here thus begun: or at leaſt, if God ſhall perſwade thee of the benefit which thy ſelfe may reape hereby; ſpend one houre with me conſtantly every weeke in trying thy wayes, and turning thy feet into the teſtimonies of the Lord. If thou thinke the whole courſe over-long, yet thou mayeſt ſoone runne over the ſeverall heads, chiefly of the [a] Law and Goſpell, taking moſt paines in thoſe which moſt neerely touch thine owne wants and infirmities, after thou haſt marked them out by diligent obſervation of thy ſelfe: So ſtriving hard forwards toward the marke. Or if thou ſay, that ſome duties doe not concerne thee: the 4, 5, & 6. benefits of this Examination will teach what uſe to make of the whole. And then as I cannot doubt of thy hearty affection and ſupplications for me, ſo the whole

[a] They are for moſt part ſet downe in ſmall letters to help herein.

land shall fare the better for thee and thy prayers, though the chiefe comfort and blessing shall turne into thine owne bosome. This Watch of the Lord duly observed, being unto thee as the Arke of *Noah*, what evils soever come upon the world, the Lord and Saviour shall be glorified by thee, the godly edified by thy holy example, the wicked converted, or at least have their mouthes stopped, and be left more without excuse.

2 Pet. 2.5,7, 8,9. Gen. 7.1. Ezec 9.4,5,6

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Necessity of the present and constant practice of the Examination of our selves.

FIrst, *it is the Commandement of the Lord in sundry places of Scripture, & the practice of his dearest servants*: Psal. 4. 4, 5. Lam. 3. 39, 40. 1 Cor. 11. 28. 2 Cor. 13. 5. Psal. 119. 6, 56, 99, 100, 101, 105, 112, 160, 167, 168. Psal. 1. 1, 2. Job 10. 2, 3, 15.

2 *Without this particular triall, a man may be a notable Hypocrite, having a name to live, & yet be dead; and so not onely deceive others, but even his owne soule, when he thinkes himselfe in the best case*: Acts 26. 9, 10, 11. 1 Tim. 1. 13, 16. Tit. 3. 3. Ephes. 2. 1, 3. Apo. 3. 1, 2, 3. 1 Tim. 5. 6. Luke 21. 34, 35, 36. Apoc. 3. 3. & 16.

3 *Without this (as will after more appeare) no man can have any sound comfort, but horrour, in the day of death, or of any notable ca-*

1. Thes. 5. 2, 3. calamity: one or both of which will certainely come upon all the world, none knoweth how suddenly. For first none can have true comfort then, but he only that knoweth that God is his God, and that he is presently in his favour. Secondly, none can then be assured of his favour, but anger: save only he that indeavoureth to walk in every Commandement, and to turn from every evill way. For God is only the God of such. All the promises and tenour of the Scriptures run only for such. Though other meanes be profitable hereunto, yet none of them can give this sound assurance, because this indeavour to performe a constant cheerefull and sincere obedience is the only true Triall of a good child, an obedient servant, a loyall Subject, a faithfull spouse: and finally, because according to this endeavour we must be judged, and for that, mans heart is deceitfull above all other things.

Psal. 144. 15. Amos 5. 18, 19, & 9. 2, 3.

Psal. 103. 17, 18, 1 Joh. 1. 7. & 2. 3, 4, 5, 6.

Gen. 17. 1.

Psa. 1, 1, 2, 3 119. 1, 2. & 7.

Mal. 1. 6. Joh. 14. 15.

Mat. 15. 21, 22. Jer. 17. 9, 10.

2 Cor. 13. 5.

4. No man can have comfort in any thing untill he know that he is in Christ, and Christ his, and in him (which is only hereby tried) and so he,

be, by Christ, made an heire of all: Rev.21.7. Mat.7.23.

5 Some grievous judgement may lye upon us, either for living in some sinne which wee know not of, or for omitting some duty, which hereby we might remove: or else God may deny us some speciall blessing: which hereby we might obtaine.

6 The deferring of this work when God cals us unto it, may either provoke him to cut off, that we shall never have time to doe it after, or no hearts to doe it; or that we shall find no comfort in doing of it, or no place to repentance for deferring it so long, but a righteous recompence, that hee will not heare us when we would, because we would not heare him calling and crying to doe it before when he would.

Lastly, for want of practising this duty of Examination, (besides that we may indanger our selves to bring upon us the soverall evils that follow impenitency in any sin (set downe after, pag. 25. 26, 27, 28, 29.) and also deprive our selves of the benefits and comforts following a godly life

1 Cor.3.22, 23.

Jam.3.39.40
2 Sam. 21.1, 2, 3.
Jos. 7.10, 11, 14.
Exod.4.24
1 Cor. 11.30
Jer.5.25.
Psa.81.13, 14 15.
Psa.95.7.10, 11.

Heb.12.17.
Heb.6.1,2, to 7.& 10.23 24, 10, 17.
Prov.1.24, to 28.

(pag.

(pag. 33. 34. 35.) *and which are obtained by such a carefull Examination and watch mentioned after, p. 198. 199. 200, 201, 202, &c. we may look for this fearfull judgment, To become Apostates and back-sliders from God, for not going forward in grace, and so either to fall from him utterly, if we were but hypocrites before: or being his children indeed, that yet the Lord will therefore come upon us on a sudden, and bring upon us some great affliction, untill we remember from whence we have faine, repent and recover our selves, doing our first works: or that Gods hand may lye heavily upon us all the dayes of our life, as it did on David after his adultery, as followeth in the case of Apostasie. And therefore if we would escape these evils, it is necessary that we constantly practise this Examination, and strictly observe this Watch of the Lord.*

Mat. 25. 28, 29, 30.
1 Joh. 2. 24.
Mat. 4. 24, 25

Rev. 2. 22. & 3. 1, 2, 19.
Psa. 51. 8, 6, 10.

A Prayer to prepare us for the fruitfull practice of this holy and heavenly worke.

To be used either in this forme, or more briefly, according to our holy Meditations.

OH most holy God and loving Father, who seest in secret, and rewardest openly; and hast commanded all thy children to watch & to pray continually; and to this end to examine and to try their hearts and wayes, that they may ever have thy favour and blessing, and be assured never to be confounded, whilst they endeavour to walk uprightly in all thy commandements: I poore wretch, doe humbly beseech thy heavenly Majesty, to assist me at this time, in this worke, which is of all other the hardest to flesh and bloud. For, O Lord, I feele my selfe so blind and full of selfe-love, and my heart so deceitfull, that I may be dead, having a name to live. I evidently see, Oh tender Father, that through the innumerable deceits that are in sin, I may easily depart from thee, or fal into, or live in some greivous sinne,

Matth.6.4

Luke 21.3
Psa.41.4,5,6
Psa.1.1,2,3
Psal.119.1,2,3,4.
Psal.119.8.

Mal. 19.12
Jer.17.9,10
2 Pet.1.9.
Apoc.3.1.
Prov.17.3
Heb.3.12,13
Pro 6.1,4. & 10.25, 24,25 26.
Exod.4.4.25 26.
1 Cor.12.28 & 22.
Jer.5.28.25

sinne; or in the omission of some necessary duty, to provoke thee to smite me with some judgement, or at least to turne away good things from mee, even then when I thinke my selfe in the best case. I finde my selfe moreover so weake, that I am not able to spend one houre thus with thee to prevent these evils; My deadly enemy will stand up also at my right hand to hinder me herein, to deprive me of that blessing that I may surely expect in a right performance of this duty. Inable me therefore (deare Father) to set my selfe in thy presence who lookest chiefly upon mine inward affections, and to doe this service unto thee in the most sincere and humble manner, that it may be accepted of thee. Strengthen me with thy holy Spirit, that my heart may goe together with thy Word, in every part of his triall; that I may rejoyce and praise thy Name, wherein I have received strength to beginne to walke with thee; and be thereby encouraged to run on more cheerfully in this narrow way towards thy heavenly Kingdome. Soften my hard heart, that I may be humbled unfaignedly, when thou shewest me wherein I have offended thee, that I may mourne, looking at thy Sonne, whom I have peirced thereby, and yet withall in the fountaine of his bloud find everlasting com-

Mat.26.40, 41.

Zach.3.1,2

Psalme 51.
Prov.17.3.
Exod.3.5.
Levit.10.1
Psal.27.5.

Psa.103.1,2, 3,4,5,6.

Ezek.36.26

Zach.12.10

comfort. Helpe me both to perceive my wants, weaknesses, and corruptions, and to keepe a continuall remembrance of them; to reforme whatsoever is amisse, to bring every thought into a holy obedience; and that I may renew my vowes, to bring forth dayly better fruit, even to my old age and last dayes: contending more earnestly towards the marke, untill I attaine the heavenly patterne. Keepe mee, Oh righteous Father, from security or standing at a stay, lest for not going forward, I goe backeward in thy justice, and become an Apostate to runne after the evill world, and put thy wrath upon mee. Confirme me in this grace, both carefully and constantly to keepe thy watch, that I may have boldnesse now, and ever expecting thy comming, crying, *Come, Lord Iesus*: And that in the meane time, though mine adversary should write a booke against me, I may weare it as a Crowne upon mine head. And finally, that at thy appearing I may lift up my head for joy, when all they who have not watched, shall cry unto the hils and mountaines to cover them from thy presence.

Zach. 13. 1, 2.

2 Cor. 10. 5.
Psa. 92. 13, 14.

Phil. 3. 14.

2 Tim. 1. 13
Luke 21. 36.
Heb. 3. 12, 13
Heb. 6. 3, 4, 5, 6, 7.

1 John 3. 21.
Rom. 8. 23
Apoc. 22. 20
Job 31. 35, 36

Luke 21. 28.

Apoc. 6. 16

Rouze up also my drowzy soule to learne of thee, my Saviour, how to pray, and to bestow more time therein then ever I have done; and that I may wrastle with thee, and weep as *Iacob*, never letting

Mark. 23. 33. & 14. 38.
Luke 11. 12.
Hosea 12. 4.

letting thee goe, before thou haſt bleſſed me: thereby I may obtaine this ſtrength ſo to watch. Let me ever remember that I cannot watch, unleſſe I pray, nor pray unleſſe I watch: that I may not ſeparate theſe two, but continually watch and pray, that I never fall into temptation. Grant me withall to be able to apply thy promiſes to my ſelfe particularly, and to feele that unſpeakeable comfort that is in them, having mine eye ſtedfaſtly fixed on thee, (my bleſſed Saviour) and that joy which thou holdeſt out unto me.

Luk.21.26,27
Mar.14.38
Mat.7.7,8
Luk.119.13

Heb.11.1,2,6.
Rom.4.16,20,24.
Heb.12.2.13

Vouchſafe, O gracious Father, that I may thus grow in inward conſolation, by feeling thy favourable countenance ſhining ſtill more brightly upon me, untill I ſhall behold thy glorious face in the heavens, and receive the full and everlaſting reward of all my poore endeavours through thy dearely beloved Sonne, mine onely Lord and Saviour.

Pſal.4.6,6,7

Pſal.16.11.&17.15.
1 Cor.13.12.
1 John 3.1
Rom.8.18.

Amen.

Speciall

Speciall places of Scripture seriously to be meditated on to stir us up to this holy VVorke.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: Therefore chuse life; that both thou and thy seed may live. Deut. 30. 19.

By loving the Lord thy God, by obeying his voyce, and cleaving unto him: for he is thy life, and the length of thy dayes. 20.

Let not this Booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest observe and doe according to that is written therein: for then shalt thou make thy wayes prosperous, and then shalt thou have good successe: Ios. 1. 8.

Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull: Psal. 1. 1.

But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

Thou that hast *Davids* spirit have his Eccho in thy heart to say in every part hereof, This O Lord I will doe, Psalm. 27. 8.

For hee ſhall be like a tree planted by the rivers of water, that will bring forth her fruit in due ſeaſon, whoſe leafe alſo ſhall not fade: ſo whatſoever hee ſhall doe, ſhall proſper. The wicked are not ſo, but as Chaffe, &c. 3.

Wherewithall ſhall a young man redreſſe his way? In taking heed thereto according to thy word, Pſal. 119.9.

I conſidered my wayes, and turned my feete unto thy teſtimonies: Verſ. 59.

I made haſte, and delayed not the time, to keepe thy Commandements, 60.

Oh how I love thy law! it is my meditation continually, 97.

By thy Commandements thou haſt made me wiſer than mine enemies: for they are ever with me, 98.

I have had more underſtanding than all my teachers: for thy teſtimonies are my meditation, 99.

I underſtood more than the ancient, becauſe I kept thy precepts, 100.

I refrained my feet from every evill way, that I might keepe thy word, 101.

Thy word is a lanthorne unto my feet, and a light unto my pathes, 105.

Thy teſtimonies are my delight, and my counſellors, 24.

They are better unto me than thouſands of gold and ſilver, 27.

The Lord is with you, whilſt we are with him: if you ſeeke him, hee will be found of you; but if you forſake him, he will

will forſake you, 2 Chron. 15.22.

The hand of our God is upon all them that ſeeke him in goodneſſe: but his power and his wrath is againſt all them that forſake him. Ezra 8.22.

The juſt ſhall live by faith: but if any withdraw himſelfe, my ſoule ſhall take no pleaſure in him, Heb. 10.38.

Becauſe iniquity ſhall be increaſed, the love of many ſhall waxe cold: but hee that endureth to the end, he ſhall be ſaved, Mark. 24.12,13. Prov. 3.21,22. to 26. & 4.6,19,20,21,22. Iob 22.21,22, 23,28,29. Mat. 7.13,14. Apoc. 22.14. & 14. 12.

Wherefore is living man ſorrowfull? Man ſuffereth for his ſinne. Let us ſearch and try our wayes, and turne againe unto the Lord. Let us lift up our hearts with our hands to God in the heavens, Lam. 3.39,40,41.

When I held my tongue, my bones conſumed: or when I roared all the day, then I acknowledged my ſinne before thee, neither hid I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe, my wickedneſſe unto the Lord, and thou forgaveſt the puniſhment of my ſinne: Pſalme 32. 1, 2, 3, 5, 6. Iob 33. 23, 24, 25, 26, 27, 28. 1 Iohn 1.9.

Therefore acquaint thy ſelfe, I pray thee with him; and make peace: thereby ſhalt thou have proſperity: Iob 22.21, 22. to

to the end of the Chapter.

Receive I pray thee, the Law of his mouth, and lay up his words in thine heart, 22.

If thou returne to the Almighty, thou ſhalt be built up, and ſhalt put iniquity farre from thy Tabernacle, 23.

Thou ſhalt make thy prayer unto him, and he ſhall heare thee, and thou ſhalt render thy vowes, 27.

And he ſhall deliver the Iland of the innocent, and it is delivered by the pureneſſe of thy hands.

THE

THE TRVE WATCH AND Rule of LIFE.

1 The Assurance of GODS Favour chiefly to be sought for.
2 The Meanes to get this Assurance, *viz.* The Triall of our selves.
3 The Rule of Triall.
4 The Subject of our Triall.
4 The Time of our Examination.
5 The Place of our Examination.
6 Helpes before our Examination.
1 The danger of wilfull impenitency in any sinne.
2 By considering the circumstances wherby our sins are made so sinful
3 By considering the blessings following a holy conversation.

1 *The Assurance of Gods favour chiefly to be sought for.*

THat which above all other things in the world, a man is most earnestly to labour for, next unto the Glory of God, is: To be assured of his sal-

Mar. 6.33, & 13.44, 45, 56 & 16.26. Mar. 10. 17. Rom. 51.23 Psal. 4.6, 7.

ſalvation, that he is in the Favour of God, and ſtandeth in the ſtate of grace; and to increaſe in this aſſurance daily. For,

Firſt, this will quiet the heart of a man, and fill it with unſpeakeable joy, even in the middeſt of his greateſt troubles whatſoever.

Gen. 4. 13, 14 Deut. 28. 65, 66, 67. Eſa. 51. 20, 21

Secondly, the doubting or want of aſſurance hereof will breede extreame unquietneſſe and horror to every man, when once his conſcience ſhall be awakened, and be unto him as the beginning of the unſpeakeable torments of hell fire.

2 *The Meanes to get this Aſſurance*; viz. *the triall of our ſelves.*

2 Cor. 13. 5. 1 Cor. 11. 28, 31. Mar. 1. 15. & 16. 16. Acts 2. 38. Luke 3. 3. John 1. 22. 2 Gal. 6. Col. 3. 6, 10, 11.

THe meanes whereby we may obtaine this certaine aſſurance, that we are the children of God, and in his favour & alſo get the ſame more cõfirmed daily, is by a carefull examination of

of our ſelves, whether we feele theſe two graces, Repentance and Faith, and the ſame increaſed in us, or at leaſt continued with a true and earneſt deſire and endeavour of increaſe: for hereby we have put off the old man, and put on the new: wee are regenerated and in ſtate of grace: and ſo are acceptable to the Lord through Jeſus Chriſt.

3 *The rule of Triall.*

OVr repentance and converſation being wrought, partly by the Law, being partly by the Goſpell; we muſt try our ſelves both by the Law and Goſpell. The ſumme of the Law being comprized in the ten Commandements: the ſumme of the Goſpell in the Articles of our faith, commonly called the Apoſtles Creed.

Heb.6.1. Rom.7.7.& 2 12. Zach.12.10. Acts 3.37. Mar.10.5.

4 *The ſubject of our Triall, or parts to be examined.*

VVE muſt examine our ſelves, and that for all

Cor.11.5. 1 Theſ.5.13

all parts, whether wee finde a change, that is, the new birth begunne in us, since we beleeved in Christ, and as fruits of our faith.

2 Col. 1.9,10 Heb. 5.14. 1 Thes. 5, 21. 2 Pet. 3.18.

1 Our minde, whether wee labour to bee daily more enlightned to know that which is good and to be imbraced; and that which is evill, for to be avoided, by encreasing in the knowledge of the Word of the Lord, and especially of Jesus Christ and him crucified, in the same revealed.

Psal. 19. 11. Prov. 7.1,2 Luk. 2. 1,51.

2 Our memory, whether it doe more firmely keepe those good things that it hath learned.

Rom. 7.18, 19,20.

3 Our will, whether it more freely chuseth the good, and refuseth the evill, and so be daily more pliant and obedient to the will of the Lord.

2 Pet. 1.4. Acts 2. 42,46 Rom. 1.15. 1 Sam. 24.10

4 Our affections, whether they be every day more conformed to the holinesse of Christ: that is, in loving that which God

God loveth; hating that which he hateth; rejoycing in that whereby hee is honoured and well pleased; grieving for the contrary; fearing onely the offending of him; securing our selves in his love and favour alone.

5 Our conscience, whether it be still tenderer. 1. Checking us for every fault done or intended. 2. Quieting us in this assurance, that our sinnes are washed away in the Bloud of Christ. 3. Bearing witnesse unto us of our upright lives and conversations, at least begun; with a resolute purpose so to proceed all our dayes.

6 Our body, whether it endeavour and wee labour after more ability daily to performe every duty accordingly, and in every part; and all this at all times, and in all places convenient.

1 Cor. 6.20. Rom. 6.12,19 James 1 26. Deut. 6.4,5,6

7 Finally, wee are to examine our whole life and con-

Mar. 22.37. Luk. 10.27.

1 Thes.3.22. Phil.3.12,13 Lev.22.20, Eph.4.13.

versation, whether we feele a change therein unto newnesse of life. All these being the Lords, he doth require this holinesse in them all; and that by striving to perfection, each day to grow a little, untill wee come to a perfect man, the measure of the age of the fulnesse of Christ. Vntill wee feele such a change in some measure, we can never have any true comfort; and contrarily, if we decrease.

4 *Time of our Examination.*

Eccles.4.17. Psal.26.6. 1 Cor.11.28

THe fittest time is,

1 In our preparation to the Sabbath, to observe it constantly, so farre as we are well able to have opportunity.

Joel 2.12,23 17.

2 More carefully before our receiving the Sacraments, or before a fast publique or private: and whensoever wee desire to obtaine any speciall blessing from the Lord: And chiefely, in any grievous visitation, when the Lord appeareth to be angry

angry with us. But above all, when hee ſeemes to ſummon us by death to appeare before him, to give an account of our Stewardſhip. Luke 16.2.

The reaſon is, becauſe the Lord will bee ſanctified in all them that come neere unto him in any ſuch ſpeciall manner, threatning to cut him off that approacheth in his uncleanneſſe: and moreover wee may expect a meaſure from him of bleſſing, as we meaſure to him, in our preparation, to come before him: *Levit.* 10.3. & 22.7. *Exo.* 19.22. *Mat.* 7.2. *Mar.* 4.24. This is the ſureſt way to remove or ſanctify any judgements that we ſhall ſurely finde comfort in it in the end, or to obtaine any mercy.

5 *Place for our Examination.*

THe meeteſt place is, where we may be moſt ſecret, and freeſt from diſtraction, remembring the malicious endeavours and cunning of Satan, to hinder or diſturbe our beſt workes, as experience in this will ſoone teach us plainely: ſetting our ſelves as in the preſence of God, Pſal. 4.4,5 a Keep narrow watch over the heart herein.

with whom wee have to deale, whose eye is upon our hearts, and the manner of our carriage herein; and where we may most freely poure out our souls without suspicion of hypocrisie, and in the most humble manner, accustoming our selves to the most convenient place, yet avoyding warily all superstition therein.

6. Helpes before our Examination, to make it more powerfull.

WE may use the help of this threefold consideration:

1. Of the misery into which every sinne brings us, untill we have truely repented of it.

2 How our sinnes are made more hainous in circumstances.

3 The blessing following a holy conversation.

The first helpe, viz. *danger of wilfull impenitency in any sinne.*

a Awake thou secure Christian, & consider well in what state thou standest

a 1 BY every sinne wee dishonour God more or lesse, according to the quality thereof,

of, and ſo provoke him to diſhonour us againe: 1 *Sam.* 2. 30.

2 Every ſin defaceth in ſome ſort the Image of God in us, which wee ſhould labour to repaire daily. This Image is the knowledge, righteouſneſſe and holineſſe commanded in the Word of God. Col. 3. 9, 10 Eph. 4. 14.

3 Each make us in part like Satan, whom in that ſinne wee reſemble, giving him advantage thereby, both to accuſe us before the Lord, and to lay ſpeciall claime to us for the ſame; or at leaſt, to get liberty to afflict us thereupon. John 8. 44. 1 Joh. 3. 18 Jo. 2. 9, 10, 11 12, Eſay. 59. 2. Joſ. 24. 19, 28 Jer. 5. 25.

4 Each as a cloud ſeparates betweene the Lords mercy and us, hides from us the comfortable light of his countenance, hindreth the courſe of his graces (for God is ſo holy, that no evill can dwell with him) and ſo turnes away bleſſings temporall and ſpirituall. Pſal. 54. 5.

5 Provokes the anger of our moſt loving Father againſt us, 2 Cor. 10. 2 Exod. 4. 14. 24

Jos.27.17,18 Psalm.50 16, 17.18.

as the faults of children doe of their Parents.

6 Brings distrust of Gods providence and fatherly protection, and weakeneth our faith in all his promises, by the same ensample of a lewd childe continuing obstinate against the parents in any fault: so that we cannot say, that God is our God, or that we are his dutifull people and children, and in his favour, so long as we continue therein. The triall of this in our most serious prayers, in time of trouble is most evident.

Esay 1.12,13 to 17.& 66.3

7 Indangers us to bring temporall scourges on our bodies, goods, friends, name or labours, whereby the Lord sheweth his hatred of every sinne, even in his owne children, and awakeneth them, that they may not be condemned with the world: whereby hee prevents the like in themselves and others, as *Davids* ensample fully declareth.

Exo.4.24,26 1 Cor.11.30, 31. Nu.27.12,13 14,& 20.22, 24.

8 Grie-

8 Grieves Gods Spirit, so as it may cause it to depart so far, as that we may lose our sound feeling of the true comfort in Christ, and much more of the particular experiments of his speciall favours, wherein he is wont very much to reveale himselfe to his most familiarly: renewing his mercies every morning, so long as wee carefully stir up our hearts to observe his strict Watch. Wee may be made unable to pray as wee ought, to heare or performe any spirituall Duty aright with lively comfort. And contrarily we may become hard-hearted to lose that sense of sinne, and Gods anger for it, which formerly we had; to cost us many a sorrowfull heart, before we recover it againe. To teach us to know Gods holinesse, and our owne vilenesse, and so to be made more watchfull after, to keepe and stirre up the Spirit, to make more account of it, and

Eph. 4. 30. 1 Thes. 5. 19 Psalm. 95 8 Psal. 51. 8, 9, 10, 11, 12.

to give it better entertainment.

9 Brings a wounded conscience, the greatest plague of all other: for the conscience will keepe a remembrance, though it sleepe untill God awake it, and call it to account, and then will follow.

1 Shame to make us run from God, as *Adam*: *Gen.* 3.8.
2 Sadnesse, as in *Nabal*: 1 *Sam.* 25.37.
3 Terrible feare, as in *Balthazzar*.
4 Despaire, as in *Cain*, *Saul*, *Judas*, *Achitophel*.
5 A hell in our consciences, the very entrance into the lake, that wee shall be as the raging Sea, casting out our owne shame; the worme of conscience beginning to gnaw without the hope of release or any ease, unlesse all this be prevented by speedy and unfaigned repentance in this life, which we know not whether it shall bee continued unto the morning.

Cant. 5.2,3. 1,7. Be afraid of this, thou obstinate sinner; it will surely overtake thee either in this life, or so soone as ever thou departest hence, when it will be too late to cure it. Dan. 5.5,6. Prov. 18.14. Esa. 57.20,21

Luke 12.20

10 Bar-

10 Barreth us out of heaven, and depriveth us utterly of all the joyes thereof: 1 *Cor.*6.9,10 11. *Mat.*5.19.

11 Thrusts us into hell, to abide the torment thereof with Satan and his angels for evermore: *Rev.*21.8. *Gal.*3.10. *Rom.* 6.23. *Deut.*27.26. *Ge.*2.17.

The second helpe, viz. considering the circumstances whereby our sinnes are made so sinfull.

1. THe terrible Majesty of the glorious God, against whom the sinne is committed, declared evidently in the punishment of the Angels, *Adam*, the old world, Sodom, at the giving of the Law on mount Sinai, in the captivity and destruction of Gods owne people; and to be revealed most fearfully, when Christ shall come with thousand thousands of glorious Angels (to take an account for the keeping thereof) in flaming fire, to render vengeance to all who Deut.4.24.

who know not God, being disobedient to the Gospell of Christ:
2 The. 1. 7, 8, 9, 10. *Deut.* 4. 24. *Exo.* 20. 5.

2 Because our sinnes have been committed through ingratitude and abuse of his mercies bestowed upon us, both ordinary and extraordinary, or at least by forgetting of them.
2 Sam. 12. 7, 8

3. Contrary to the checks of our conscience, which have been convinced for the same: *John* 15. 22, 24. *Rom.* 1, 18, 21.

4 Contrary to our high calling to be Christians: 1 *Thes.* 2. 12. & 4. 7. 1 *Cor.* 1. 2. 1 *Pet.* 1. 15.

5 Contrary to our Covenants at Baptisme, our vowes oft renewed, with many holy motions and purposes: *Ezec.* 16. 4, 6, 8. *Eccles.* 5. 3, 4, 5.

6 Against threats and examples of Gods judgements, and his fatherly chastisements on ourselves and others: *Dan.* 5. 18, 22.

7 By committing the same sins oft after our repentance, and pardon obtained: 2 *Pet.* 2. 22.

The

The third helpe, viz. by considering the blessings following a holy conversation.

AS 1 The escaping of all the former misery of sin: *Deut.* 6. 24, 25.

2 We shall honour God, and adorne his Gospell, and so be honoured of him againe: *Tit.* 2. 10. *Deut.* 4. 6. 1 *Sam.* 2. 30.

3 We shall repaire his Image daily, to cause him to delight in us: *Ephes.* 4. 23, 24. *Col.* 3. 10.

4 Wee shall get more assurance of his favour, fatherly protection, & providence for all benefits, so farre as may stand with his owne glory, our salvation, and the good of his Church: *Psa.* 34. 10, 18. & 37. 24, 25. *Job* 22. 21, 22, 23, &c.

5 We shall obtaine boldnesse and power in prayer: as *Abraham, Moses, Samuel, Job, Daniel: Pro.* 18. 1. *Psa.* 4. 3. *Jam.* 5. 16. *Job* 22. 30. *Jer.* 15. 1. *Eze.* 14. 13, 14.

6 Wee shall escape many scourges: *Psa.* 34. 15. *Jam.* 5. 16, 17. *Heb.*

Behold thy reward, thou careful Christian, and thou wilt never faint.

a God is still the same to all that follow their steps.

17. *Heb.* 8. 12, 5. *Apoc.* 3. 19. 1 *Cor.* 11. 30, 31, 32. *Exec.* 12. 13, &c.

7 Wee shall stirre up and rejoyce the Spirit of grace in us, and so get an increase of all graces; for to him that hath shall be given, and he shall have abundance: *Mat.* 25. 29.

8 We shall dismay and drive away Satan with all his temptations and accusations: *Mat.* 4. 11. *James* 4. 7.

9 Wee shall much stop the mouths of all the wicked, when we may beare the reproach as a Crown, and so have much boldnesse in the day of triall, to stand forth for any good cause; as *Moses, Samuel, Job, Paul: Num.* 16. 15. *Job* 31. 35, 36.

10 We shall get and keepe a good conscience, which is a continuall feast, even the beginning of the kingdome of heaven, in peace, and joy in the holy Ghost, with assurance of the guard of the Angels, and all other blessings thereunto belonging

ing: *Prov.*15.5. *Rom.*14.17. *Psal.* 91.11. & 34.7. *Mat.*11.29,30.

11 We shall escape the lake and torment, which all the foolish, that is, all impenitent sinners must endure for evermore. Apoc. 21.8.

12 We shall through Christ obtaine the crowne & kingdome layd up for all those who thus walke with God, even the joyes which never eye saw, nor never eare heard, nor entred into mans heart to consider of, with a just reward of every good duty that ever we performed: *Mat.*6.1,4. 2 Tim.4.7,8 1 Cor.2.9. Mat.6.1,4,6, 18.& 10.42. 1 Tim.4.8.

13 And so having the assurance of all the promises for the life present, and that to come, we shall be able to waite continually for the appearing of our Lord and Saviour, lifting up our heads for joy, and crying alwayes, Come, Lord Jesus, come quickly: *Luke* 21.28. Apoc.22.20.

Rules for our better direction and comfort in our examination.

1 THat we examine for sins; First past. Secondly, present.

sent. Thirdly which we are in danger of.

Psalm.25.7 Psa,51.1,2,3 17. 2 Concerning sinnes past, whether we have so unfaignedly repented of them, that the very remembrance of them is grievous unto us.

Psalm.51.10 3 A contrite heart after every offence, because we have therein offended our loving God, with a lively hatred of the same, and a resolute purpose, never to commit it againe, (looking at Christ by faith, whom we have pierced thereby) is a comfortable assurance unto us, that that sinne is pardoned in Christ, and we freed by him from the punishment due unto it. With *Davids* speech (I have sinned) is joyned the answer of the Prophet: The Lord hath put away thy sinne: but we are never to rest, untill we feele our hearts so affected.

Zach.12.10

2 Sam.12.13

John 15,7,&c 16.23,24. Mar.7.7.& 21.22. 4 For sinnes of which we are in danger, because we are strongly inclined to them, or otherwise

wise; or for graces which we want, let us beg in faith earnestly, looking at Christ. Let us aske the overcomming of any sin, using all the meanes thereunto, especially avoyding the occasions of it, and wee shall prevaile by little and little, untill we attain a perfect conquest, through the victory of Jesus Christ. So for [a] any grace or an increase thereof, let us importune the Lord after the same maner; that is, using al the means thereunto, and we shall obtaine the graces: for such a begging is the grace we crave. 1. In acceptance. 2. In beginning or first fruits. 3. In pledge of our perfection: *Mat.*5.6.& 15,22,25, 27,28. *Joh.*7.32. *Psal.*10.17.& 145.18,19. *Rom.*8.26.

1 Joh.5.14 Jam.4.3.

a Marke well thy infirmities & wants and view them often: and in all thy private prayers be earnest concerning the watching ever against them. Dan.6.10 Ex.29.38,39

¶ Our begging must bee by solemne prayer upon our knees morning and evening at least, with giving [b] speciall thankes for that measure of grace which we have attained unto, and by the

b Forget not this: we all faile in it. Psal.103.1,2, Gen.23.8,9, 10.

the earnest lifting up of our hearts continually.

1 Thes 5.17. Mat. 4.7.

6 We must beware that wee neither trust so must to our prayers, as to cause us to neglect any one of the other meanes ordain'd of God for whatsoever we desire, but that we use them still more conscionably, especially the principall: as the word preached, and [c] all other in order; neither that wee trust so so much to the other meanes, as to neglect Prayer.

[c] The neglect, but of the least means which God offereth may hinder or frustrate our desire. Gal. 5.22,23 24, Psal. 127.1,2. Rom. 6.5. Rom. 6.12,14

7 So many sinnes as we have overcome of conscience & love to God, or graces as wee have thus attained to, or can pray earnestly for, so many lively evidences we have of the sanctifying Spirit of God, & our sound regeneration, so long as we lye not in any one knowne sin: and as we grow herein, so grow we in assurance before God.

[d] Here is thy comfort, thou weake Christian.

8 In all [d] these, God accepts our endeavour to obey, so that it be totall in every part, *viz.* in our

our mind, conſcience, will and affections, and alſo earneſt to do what we can without hypocriſie, as he did *Abrahams* reſolution to offer *Iſaac*: and as the kindeſt father accepts the endeavour of the childe: or as it is in almes, where a man is accepted according to that which hee hath, and not according to that which he hath not, ſo that there be firſt a willing mind: ſo is it in graces, if there be a ſtrife, with hungring after more, untill we come to a perfect man, even the meaſure of the age of the fulnes of Chriſt. Neh. 1.11. Mat.12.20. Acts 42. 3. Gen.22.16, 17. Mat.3.17. 2 Cor.8.12. Matth.5.6 Eph.4.13.14

9 Gods grace is ſufficient for us:

To
1 Supply that which is wanting.
2 Forgive that which is committed.
3 Impute Chriſts obedience
4 Support us being weake,
5 Reſtore and raiſe us up being falne.

10 Gods power and mercy are made perfect, or manifeſt thorow 2 Cor.12.9.

row

row our [c] weakneſſe, that God may be glorified, and we humbled continually: that he that rejoyceth, may rejoyce onely in the Lord: 1 *Cor.* 1. 31.

c Faint not at thy weakneſſes, but comfort thy ſelfe herein.

11 In greater meaſure of graces or any bleſſing, as wee get more aſſurance, ſo we muſt returne more thankfulneſſe, and become the more humbled, watching againſt [d] pride, for feare of the meſſenger of Satan to buffet us: for pride ſprings up, when all other ſins dye: 1 *Theſ.* 5. 18. 2 *Cor.* 12. 7. 2 *Chro.* 32. 20. to 26. *Pſal.* 30. 6, 7.

d In greateſt experience of Gods extraordinary favours, feare *Hezechias* ſin, *viz.* to have thy heart puft up, and ſo wrath come uponthee.

12 In leſſe meaſure of grace wee are to mourne after an increaſe, by the carefull uſe of all the meanes, ſo to get more aſſurance and comfort, leſt we deceive both our owne ſelves, and others; having nothing but a ſhew, being as the fooliſh Virgins, and as the barren Fig-tree: *Mat.* 5. 6. 1 *Theſ.* 4. 1, 10. *Mat.* 25. 2, 3. *Luke* 13. 7.

THE

THE GLAS OF THE LAW, OR THE MAP OF THE Narrow way of LIFE.

Leading from ſtep to ſtep thorow THE X. COMMANDMENTS.

Whereby we beholding our owne naturall miſery may be driven daily to put on Chriſt and (conſidering our wayes) may turne our feet to the teſtimonies of the Lord.

IN all [a] this view we muſt ever remember to bee thankfull for every grace received; mourne for every ſin committed; looking at Chriſt crucified, begging pardon thorow him, and the imputation of his obedience. In al wants we are to intreat an increaſe of ſtrength and grace through him, by lifting up our hearts untill we attaine to perfection in the heavens; obſerving how we grow in grace daily, and in ſubduing of every ſin: *Pro.*4.18. *Eph.*4.13.

This is the way, walke in it, Eſa.30.21. 2 Pet.3.17.

Lord open thou mine eyes that I may ſee the wonders of thy Law. Pſal.119.18.

When thou ſaidſt, Seeke ye my face, my heart anſwerd unto thee, Oh Lord, I will ſeeke thy face, Pſal.27.8

[a] Read with thy heart, & ſtirre it up carefully to the practice hereof.

THE

I. Cõmand.

THE I. TABLE

Containing
Our Duties to GOD.

The I. Commandement.

Thou shalt have no other Gods before me.

WHich injoynes us to have *Jehovah* onely for our God, and commands the parts of his inward worship.

Here we are to examine how we walk forward more cheerefully in these principall duties, which are the very entrances to all true godliness.

Duties of the I. Commandement.

1 KNowledge of God and his will revealed in his Word, with acknowledgement of the same, which is a principall part of the Image of God, whereof we may glory, and without which wee are in danger to perish, being unable to goe one steppe towards the kingdome of heaven: *Col.* 1.10. & 3.10. *Phil.* 1.9,10. *Jer.* 9.23.

Hos. 4.6. Pro. 6.22,23.

2 *Faith*[b]) wherby we beleeve God

[b] This over-

God, to be our God, and withall every part of his Word, so as wee feele the power of it in our hearts: as of

1 Commandements, to obey them readily, as *Noah* and *Abraham*.

2 Judgements and threats, to terrifie us from sin, as the *Ninivites*.

3 Promises to comfort us, and incourage us to go on more cheerefully in godlinesse, as *Abraham* and all the fathers, who received good report thereby. Without this faith, it is impossible to please God: *Heb.* 11.2,6.

3 *Hope*,) looking for the performance of every thing which God hath promised in their due time: *Rom.* 8.24,25.

4 *Confidence in Gods providence*) to be able to cast our burthen only upon God, rejoycing in him, alwaies, that he is our God, in a certaine assurance that he will nourish us: full of Christian courage, as *David*, *Nehemiah*, *Daniel*:

I. *Cõmand.* commeth the world, with all the difficulties in it. 1 Joh. 5.4.

Rom. 14.23.

Daniel, *Pſal.*55.22. *Phil.*4.4. *Pſal.* 3.6. *Nehe.*9.10. *Dan.*10.

5 *Love of his Majeſty becauſe of his goodneſſe*,) loving fervently al his commandements, ordinances and ſervants, with whatſoever he loveth, and that for this cauſe onely; longing to enjoy his preſence, zealous to promote his honour, hating that which he hateth with a vehement indignation, as our Saviour, and *David*: *Pſal.*69.9,17.

6 *Patience with cheerfulneſſe in the midſt of all our* c *trials*,) even then when God ſeemeth to have forgotten us, or to frowne upon us; having our eye ſtill at him, and how he diſpoſeth all in wiſedome and in love, for our comfort in the d end: thus waiting for the happy iſſue, ſaying with *Job*, *Though he kill me, I will truſt in him, and reproove my wayes in his ſight*; knowing aſſuredly, that he cannot forſake, faile, or forget us: *Rom.*8.28. *Geneſ.*50.20. *Joh.*13.15 *Heb.*13.5.

c In the day of trial ſtand faſt, meditate *Davids* Pſal. chiefly 37,77,107, &c. fixing the eye at thy Captaine Jeſus Chriſt, and the glory he keepes for thee.

d Marke and thou ſhalt ſee it.

7 *Child-*

J. *Cõmand.*

7 *Child-like feare,*) living alwayes as in Gods presence, labouring to approve our hearts unto him, thus walking with him as *Enoch*, untill he tooke us hence; not fearing the face of men, but as the three children and *Nehemias*: *Psal.* 16.8. *Gen.* 5.24. *Nehem.* 6.10,11,12,13, 14. *Dan.* 4.17,18.

8 *Humility*,) because of his excellency and our vilenesse, his holinesse and our sinfulnesse, chiefly of our corrupt nature, which would carry us to destruction, every moment, if God should not restraine it: so giving all the glory of our perseverance in grace, and of all our good things to him alone, as the free gifts of his rich mercy, acknowledging withall, that we are not worthy the least of them, as *Iacob* and *Daniel*: mourning withall for the horrible sins of our time, as just *Lot*, and the mourners in Jerusalem before the captivity: *Ezec.* 9.4.

1 Pet. 5.5
2 Cor. 4.7.

Psal. 132.1,2. Jam. 1.17. 1 Cor. 1.26, 30. Dan 9.3,4. 2 Pet. 2.7, 8

Abhorring contrarily all the breaches of this Commandement, as the mother sins of all the fearefull abominations that are committed in the world:

Sins against the 1. Commandement.

1 *Atheisme,*) whereby most live as if there were no God, or heaven, judgement, or place of torment; as those fooles that say in their hearts, There is no God: *Psal.* 14. 1.

2 *Ignorance,*) or spirituall blindnesse, whereby multitudes perish, living without Christ, and without God in the world, ignorant of his justice and mercy for any saving knowledge, and so goe hood-winked to hell; as the Gentiles; worse than the Oxe that knoweth not his owner: *Hos.* 4. 6. *Ephes.* 2. 12. *Esa.* 1. 3.

3. *Infidelity,*) Whereby the greatest part neither regard the word or workes of God, nor yet depend upon him, shewed evidently by these signes:

1 Profanencsse of life.

2 Contempt of Gods Word.

3 Impa-

3 Impatience and fainting in trials: 2 *King.* 6.33,7,2.

4 Tempting God, by using unlawfull meanes, in stead of waiting his leasure.

5 Despaire of his mercy.

4 *Carnall confidence.*) trusting in vanity, even in any thing but God; whether

a in { 1 Wit and policy. 2 Power and strength. 3 Wealth. 4 Friends, favour, or any oth r meanes: for hereby wee withdraw our hearts from God, bring a curse upon our selves, making these our gods: *Ierem.* 17.5.

a If God increase any of these, set not thy hart on them, but feare. Psa. 62.10.

5 *Coldnesse or luke-warmnesse in the love of God, his truth and service,* as the *Laodiceans*; or *decaying in our first love,* as the Church of *Ephesus*: *Apoc.* 3.15, 16. & 2.4,5.

6 *Loving or delighting in any thing above God, his Word, and ordinances, or preferring them before God and his favour.*)

J. *Comand.*

J. Comand.

as
1 Parents, children, or friends, as *Eli*.
2 Pleasure, as *Esau*.
3 Pompe and wealth of the world, as the young man comming to Christ: *Mar.*10.21,22.
4 Our selves: Whereunto *Peter* perswaded our Saviour: *Mat.*16.22.

7 *Hatred of God,*) appearing in malice against his Word, or servants for doing his Commandements: as in *Cain, Ahab, Rom.*1.30. *Exo.*10.5. *Deut.*7.10.

8 *Wilfull disobedience to any one Commandement,*) against the light of our consciences, as in *Saul*: which is rebellion, and as the sin of witchcraft: 1 *Sam.* 2.2,23.

Apoc.21.8. 9 *Timerousnesse, fearing men more than God,*) and hereupon doing or forbearing good or evill, for feare of men onely, which is idolatry, making gods of men.

Rom.2.4,5. 10 *Presumption upon his mercie,*

cie, to sinne, because he is mercifull,) as most Hypocrites doe, though hee have said plainely, hee will not be mercifull unto such: *Deut.*29.20,21.

11 *Pride against God,*) setting our selves against his word judgements, or servants, with an high hand, as *Pharaoh*; or taking his praise to our selves, as *Herod*: or not considering our owne weakenesse, as *Peter*: *Numb.*15.30,31,33,33,34. & 16.3,4,30,31,32. 1 *Pet.*5.5. *Deu.*8.17,18. *Luke* 5.8. *Mat.* 26.33,35.

12 *Having other gods,*) whether the Pope of Rome, as all the Papists, who reverence his VVord and Ordinances above Gods: or any of the Saints, whom they invocate; or our bellies, or Mammon: *Rom.*10. 14. *Phil.*3.19. *Mat.*6.24.

II. Cõmand.

The II. Commandement.

Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keepe my commandements.

WHich commaundeth Gods outward worship, or the maner of Gods worship, with al the parts and meanes therof, that we worship him onely according to his will revealed in his Word.

Here we are to examine how we walke on more conscionably.

1 *IN a more carefull use of al the ordinary meanes of holinesse,*

and

and parts of Gods ſervice,) as frequenting the Word preached, which is a principall ordinary meanes both to beget and increaſe faith: reading or hearing ſome part of it read daily:[d] meditation, conference, the uſe of good bookes, company of the godly, [e] practice of the duties of piety, omitting no opportunity nor part thereof privately, nor publikely: prayer duely morning and evening at leaſt, (in the moſt humble manner) as the perpetuall morning and evening Sacrifice under the Law: *2 Tim.* 1.6. *Mat.* 25.26,27,29. *Rom.* 10.14,17. 1 *Cor.* 1.2. *Exod.* 29.38,39. *Dan.* 6.10.

I J. *Comand.*

d Learne the way of thine meditation.

e Redeeme the time in watching thy opportunities, and purſuing them with earneſtneſſ, untill they be effected.

2 *Uſing the helpes ordained to binde and ſtirre up our ſelves hereunto,*)

as { 1 Holy reſolutions and purpoſes of performance of things in our own power, as *Iacob*: *Pſal.* 76.11.
2 [f] *Faſting*, to humble our ſelves, and make our prayers more

f Acquaint thy ſelfe well with this duty, thou that wouldeſt be acquainted with the Lord. Iam. 5.10. Eſa 22.12, 13. Ezt. 8.21,22. & 10.6,9.

II. Comand.

more fervent, when Gods cals us thereunto by some judgement already upon us, or threatned, or for obtaining some speciall blessings for our selves, or for the whole Church, or any member thereof: *Acts* 13. 2. 1 *Cor.* 7. 5.

3 *Striving for the maintenance of the Faith,*) that is, of Gods pure worship and truth, without any mixture of mans inventions, or of any other corruptions: *Iud.* 3. *Deut.* 12 9, 10, 11. 1 *Tim.* 6. 14.

Abhorring all breaches of this Commandement,)

Sins against the II. Commandement.

1 IMagery of the true God, and Christ, or of fained gods, saints or angels, of any religious use,) as Crucifixes & the like: *Deu.* 27.

2 *Every outward representation, devised by man, to be either part of Gods worship, or to teach some religious duty:*) for all such likenesses are expresly condemned. *Nor the likenesse of any thing that is in Heaven above, nor in the earth beneath, &c.*

II. *Cõmand.*

3 *All will-wiship,*) that is, all no warranted by the VVord of God, thogh don in never so good an intent, as in *Nadab* and *Saul*: for Christ is the only teacher of his Church, and sole ordainer of the meanes of his own worship: *Col.* 2.22,23. *Numb.* 15.39,40. *Deu.* 12.32. *Mar.* 7.7,8,9. *Lev.* 10.1. 1 *Sam.* 15.15. *Mat.* 13.10.

4 *All Approbation of Idolatry.*)

by { 1 Presence. 2 Speech. 3 Gesture. 4 Silence. 5 Keeping reliques, monuments, customes, or other remembrances thereof undefaced, which God being a jealous God cannot endure: *Ind.* 23. *Deu.* 12. 31. *Exod.* 20.5.

1 Thes. 5.22. Rom. 1.31. 2 Cor. 6.14. 1 Kin. 16.18. Deu. 7.25,26 & 12.4,29, 30. Isa. 30.22.

5 *All knowne, avoidable, and unnecessary occasion of insnaring our selves or others in superstition*) either by any of the former kinds of approbation therof, or by vnnecessary trafficke or familiarity with Idolaters or false-wor-

Deu. 7.2,3,4, 5,25,26. & 12.4,29-30. 1 Cor. 5.10.

II. Cõmand.

shippers: or seeking helpe of, or favouring them: 2 Cor. 6. 10, 14, 18. Ezec. 9. 2, 12, 14. & 10. 1, 11.

6 *Adoring Saints or Angels,*) as the Papists doe: Acts 10. 25, 26. Apoc. 19. 10, 22, 6.

7 *Worshipping Satan, by seeking to effect strange matters by meanes forbidden, or not warranted, or seeking after them that use such meanes.*) For Satan is very ready, when any homage is done unto him by practising such meanes; or seeking after them: as *Saul* seeking the Witch, when as he was forsaken of God: and to Sorcerers, as we see by daily experience.

Esa 8. 19, 20. Apo. 21. 8. Deut. 18. 14.

8 *Hypocrisie all worship,*) as

- 1 Outward ceremonies, or bare shewes of Religion.
- 2 Forwardnesse in small matters, omitting the most weighty, as the Pharisees.
- 3 Halting betweene two Religions.

Mat. 23. 23, 29. 1 Kin. 18. 21.

9 Neglecting the service of God, or any part or means thereof, *Ier.* 48. 10. The

The III. Commandement.

III. Cõmand.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not hold him guiltlesse, that taketh his Name in vaine.

RDaining the reverent & fruitfull maner of performing Gods worship. Here are we to view how wee runne on more cheerefully in these duties:

1 *A reverent use of all the names of God, which are all those things, whereby he makes himselfe knowne unto us, as by names:*

as
- 1 Titles, as God, Lord, *Deu.* 28.58.
- 2 Attributes, as mercy, truth.
- 3 Ordinances, as Word, Sacraments, Ministery: *Act.* 9.15.
- 4 Creatures, as heaven, earth, sea, and all in them.
- 5 Judgements, { bodily.
- 6 Mercies. { spirituall.

Taking

III. Command.

Taking occasion * to consider of, and set forth Gods Glory, shining in every of them, using them to the ends hee hath appointed.

* Herein we are all principally defective.

2 *Swearing religiously*,) that is, by the Lord alone, & in matters of importance, onely p for his glory, our good, and the good of our neighbour, which cannot otherwise be ended: and also with great advice, lest we forsweare, or at least, lest we take that glorious name in vaine, at which wee ought to tremble: and so performing our oathes faithfully: *Ier.* 4. 2. *Heb.* 5. 16. *Psal.* 15. 25.

p Looke well to these before thou take thy oath.

3 *In a more fruitfull use of the Word, Sacraments, & other meanes of our salvation*, that is, with feeling the power of sanctification by them, through mixing them with faith, *Luk.* 8. 15. *Heb.* 4 2.

4. *Praying with more* q *feeling, fervency and faith, giving thankes also with more cheerefulnesse.*)

q Lift up thine heart hereunto. Eph. 6. 18. Col. 4. 2.

5. *Sanctifying all Gods benefits, ordi-*

ordinances, and chastisements, with the works of our calling, by the word & prayer,) that so we may have a more holy use therof, 1 Tim. 4. 5.

6 Making bold and wise profession of every part of Gods religion, gracing it by a holy conversation,) as our Saviour and Abraham, who built Altars whersoever he came, even among the Infidels in obedience to God, as he commanded: Rom. 10. 10. 1 Pet. 3. 2, 14, 15. Mat. 5. 16. Ier. 10. 11.

7 Performing faithfully and constantly all our holy purposes: Psal. 50. 14. & 116. 14. r Deut. 23. 21. Psal. 76. 11.

III. Cõmand.

Dan. 6. 10.

r Forget not these, for God will surely require them.

And contrarily mourning for, and abhorring all abuses of the glorious name of our God: as

1 Careless using any of his Names in our common talke:

2 Swearing lightly, or profanely, for which the Land mourns,) and much more for forswearing: as Zedechia: 2 Chro. 36. 13.

3 Blaspheming,) by speaking basely

Sins against the III. Cõmandement Deut. 28. 58. Hos. 4. 2. 3. Ier. 23. 10.

III. *Cõma. d.*

ly or contumeliously of any of his names to his dishonour: *Lev.* 24. 11, 14, 16.

4 *Cursing,*) for God hath given us tongues to blesse with, and said, Blesse, and curse not: *Iam.* 3. 9, 10. *Rom.* 12. 14.

a These three next generall sins make the whole land to tremble.

5 a *Abusing Gods Religion,*) as his Word, Sacraments, or other ordinances (whereby he most familiarly shewes himselfe and all his goodnesse to us, and would have us to make profession of him:) which is done not only by neglecting of any of them, but

Heb. 2. 3.

1 *Using them unprofitably,*) without Repentance, reformation of life, and an increase in holinesse: 2 *Thes.* 2. 10, 11, 12. *Psal.* 50. 16, 17.

2 *Making a profession, yet living prophanely, which makes Gods enemies to blaspheme,*) 2 *Sam.* 12. 14.

3 *Using them unreverently, or scornefully,* Acts 2. 13.

4 *Dissembling any part of the truth, where we ought to*

pro-

professe it:) as *Peter* amongst the *Galathians*, wherby many were drawne into the like dissimulation: *Gal.*2.12,13. *Rom.*10.10. *Dã.*3.12,17,18.

5 *Unreasonable or crafty profession: Phil.*1.15,16. *Pro.*23.

6 *Lightly passing over GODS judgements:*) as the *Ægyptians*, who were thereby prepared for utter destruction.

7 *Receiving his benefits unthankefully, or requiting them unkindly:*) as *Saul* the kingdome, & the husbandmen the Vineyard: 1 *Sam.*15.17,18,19. 2 *Sam.*12.7,8,9,10. *Esa.*5.1,2,3, *&c. Mat.*21.33. to 43.

whether
- Publike, as
  1. Gospell.
  2. Prince.
  3. Peace. (ces.
  4. Deliveran-
  5. Prosperity.
- Private, in
  1. Soule.
  2. Body.
  3. Goods.
  4. Friends.
  5. Name.
  6. Labours.

a The generall forgetting of our miraculous deliverance, increaseth our sin to the uttermost, especially from the intended invasion, the long threatned Day the Gun-powder plot. Our severall discontentments, for the things we want, make us ordinarily to forget that we have. The very Gospel, with our prosperity so admirably continued, may cause us all to break out into old *Iacobs* speech, *I have enough, Ioseph is yet alive.* What would not our Fathers have forgone for the Gospell alone?

Abuse

III. Cõmand.

Abuse of our Christian Liberty, though in things of their owne nature indifferent: *Rom.* 14. 13. 1 *Cor.* 8. 9.

By
1 Grieving the godly: *Rom.* 14. 15, 20.
2 Causing the weake Christian to stagger: 1 *Cor.* 8. 7, 10, 11, 12, 13. *Rom.* 14. 13, 20, 22, 23.
3 Nuzling the ignorant in superstition: 1 *Cor.* 8. 7, 10, 11, 12, 13.
4 Hardening the Idolater: 1 *Cor.* 8. 7.
5 Giving occasion to the wicked to blaspheme: *Rom.* 2. 24.

Deut. 23. 24.

9 *Breach of our vowes and Covenants with God:* as that of Baptisme, and ever since in all our deliverances, and at our receiving the Sacrament: *Eccl.* 5. 3, 4, 5.

THE

The IV. Commandement.

IV. Comand.

Remember thou the Sabbath day to keepe it holy: six dayes shalt thou labour, and doe all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man-servant, nor thy maid, nor thy beast, nor the stranger that is within thy gates: for in six dayes the Lord made the heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

THis Commandement injoyneth us to observe the time of Gods solemne worship. Here we are to consider well, how we grow in a conscionable practice of all the Duties of the Sabbath.

1 *Before the Assemblies:*

1 REmembring the Sabbath, before

IV. *Comand.*

fore it come,) that wee may dispatch all our owne workes in the six dayes, to attend better the right sanctification thereof; according to the caveat, *Remember:* so to consecrate it as a glorious day unto the Lord, to honor him, not doing our owne wayes, nor seeking our owne wil, nor speaking a vaine word: *Esa.* 56.4,5,6,7. *Esa.* 58.13,14.

2 Preparing our selves thereunto,) either the day before, [a] or rising early in the morning, so far as we are well able; and that by examining our harts & conversations, especially for the weeke before, both by the Law and Gospell, as leasure permits; and so reconciling our selves to God, renewing our holy purposes of walking more conscionably, after we have cleansed our hearts and hands by repentance: *Gen.* 25.2,3,4,5. *Eccl.* 4.17. *Exo.* 19.14,15,22. *Lev.* 10.3 & 22.3. *1 Cor.* 11.28,31. *Mat.* 5.23,24. *Psal.* 16.6. *Ezra* 7.10. *Esa.* 56. & 58.

[a] As thou desirest the blessing of the Sabbath, so resolve by a constant purpose ever to performe this worke of Preparation according to these places, and try whether the Lord will not perform his promise abundantly.

3 *Ma-*

3 *Making fervent prayer,*) for
- 1 Forgiveneſſe of our particular ſinnes.
- 2 Increaſe of thoſe graces, which we moſt ſtand in need of.
- 3 That the Preacher may be fitted ſo to ſpeake, and we to heare, as may be moſt to Gods Glory, and our ſalvation.

IV. Cõmand.

2 *At the Aſſemblies.*

1 *Being preſent with the firſt at all publike aſſemblies of the Church, with cheerefulneſſe and reverence, as before the Lord of the whole earth,*) both to declare our love and thankfulnes, and for the good enſample of others; afraid of the leaſt unſeemely geſture, or being overtaken by ſleepe, drowzineſſe, or any wandring thought.

Eze. 46. 10. Pſa. 1. 10, 3, 40, 8. & 91, 16. Deut. 33. 3. Eſa. 2. 3, 49, 23. Acts 20. 9, 10

2 *Ioyning with the congregation in every publike action, according unto due and holy order, chiefly in our hearts;*) as being one body of Chriſt, of one heart, and one ſoule: 1 Cor. 12. 12. Act. 2. 46 & 4. 32.

3 *In*

IV. Cõmand.

3 *In hearing, applying each speech as spoken of the Lord to us particularly,* and laboring to be rightly affected with it: Thus;

1 Humbling for reproofes and threats against sin, whether our owne or others, as members of the same body, or to danger thereof: *Acts* 2. 37. 2 *Chron.* 37. 27.

2 Rejoycing in all the promises.

3 Thankfull for the mercies.

4 Desirous of the graces:

5 Resolute to walke in every good way, to depart from the evill: *Psa* 27. 8. *Exo.* 24. 3.

This is the best art of memory: for those things which do soundly affect, as exceeding joyes, griefe, hatred or desire, do leave the deepest impression in us, and so sticke longest in memory.

Vse this, thou that complainest of thy weak memory. Psal. 27. 8. & 40. 8. Ezr. 8. 9.

4 *Waiting for the blessing to bee put on us by the Minister, never departing, before it be pronounced:* *Numb.* 6. 23, 27. *Ezek.* 6. 10.

3 *Af-*

IV. Cõmand.

3 *After the Assemblies.*

1 *Meditating on the whole Sermon in order*: as 1. Text. 2. Occasion, meaning division. 3. Doctrines severally, by marking the Text; and how they were gathered out of it. 4. Proofes or reasons of the severall doctrines. 5 Vses. 6 Applying it better to our selves, [b] trying what worke every hath in us.

[b] Be not negligent herein.

2 *Conferring of the same in the same order with our families or others.*

The benefit wherof is most evident by experience, both herein, and in every trade and science; for those who confer most, are ever most expert; besides, that hereby the godly do kindle zeale in one another; and contrarily without it, we are made drowzy and unprofitable hearers, letting Satan steale away the seed out of our hearts; so giving him advantage to accuse up before the Lord for despising his holy

Mal. 3. 16. Luke 24. 41. Mar. 4. 15, 25

IV. Comand.

holy VVord, or at least, taking his Name in vaine: *Mat.* 13.19.

3 *Private Catechizing our families, teaching and examining them in the Principles and Grounds of Religion.*)

Rom. 1.20

4 *Meditatiõ upon the Creatures,*

a Lord open our eyes, that wee may give thee glory.

{ 1 Generally, to behold a the Lord in every one of them, that is, his { 1 VVisdome. 2 Power. 3 Goodnesse. 4 Providence 5 Justice.

2 Specially, by considering these things more fully in their severall ends and uses, or as the Scriptures apply them.

Acts 8.28. & 17.11.

5 *Private reading of* { *Scriptures.* *Holy books*)

6 *Singing Psalmes: Iam.* 5.13.

7 *Exercising then principally the workes of mercy,*) visiting others.

Rom. 15.14. 1 Thes. 5.11, 14.

2 Cor. 16.1,2

by { 1 Instructing. 2 Exhorting. 3 Admonishing. 4 Reproving. 5 Comforting. 6 Collecting. 7 Relieving.

Avoid-

Avoiding as warily all the breaches of the Sabbath; as

Sins against the IV. Cõmandement

1 DOing any worke more than holy & necessary,) whether taking journies, (as to Faires, wakes, or whatsoever) for pleasure or profit: *Esa.* 58.13,14.

2 *All vaine delights and sports, hindering godlinesse, immoderate feeding, or whatsoever may make us heavy or unfit for the service of God: Rom.* 12.21. *Deut.* 28 47.

3 *That ordinary good fellowship in tipling, vaine talke void of education, and much more all open profanenesse: Eph* 4.29. *Col.* 4.6.

4 *Neglect of any of the former duties of the Sabbath.*

THE

V. Cõmand.

THE II. TABLE.

Commanding Duties of Love to our Neighbour.

The V. Commandement.

Honour thy Father and thy Mother, that thy dayes may be long in the Land which the Lord thy God giveth thee.

WHerin the Lord takes order for preserving the honour and dignity which he hath bestowed upon every one, especially upon every Superior.

Here are we to examine how we performe these duties:

1 *Towards Superiours,*

Rom. 13. 17
Pet. 3. 13, 14.

1 H*Onour*
2 *Obedience,* } *belonging to them*
3 *Thankefull requiring,*) at least in these three:

1 *Ac-*

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1 Acknowledgement.
2 Hearty affection.
3 Prayer: 1 Tim. 2. 1, 2.

1 Sam 10.26
2 Sam. 21.17

2. *Towards Equals.*

1 REverent eſtimation,) as of brethren or ſiſters, preferring them before our ſelves.

Rom. 12. 10.

3 *Towards our ſelves.*

1 MAintenance of our reputation, *according to our places, walking uprightly in every duty to grace our profeſſion.*) For our honour ſtandeth in our walking religiouſly towards God, righteouſly towards men, ſoberly and diſcreetly in regard of our ſelves, and ſo without reproofe.

Phil. 4. 8.

4 *Towards all inferiours.*

1 SHining *before them in a holy converſation, with all gravity, according to our place,* as our Saviour and *Paul: Mat.* 11. 29 *Phil.* 3. 17.

2 *Yeelding to them in good things,* as Naaman: 2 *Kings* 5. 13, 14.

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3 *Afraid to despise the basest of them:* as Job 31.31.

1 *Magistrates speciall duties.*

1 *Promoting the Religion of God, and all true Godlinesse, with all their power: defacing the contrary, and discountenancing all ungodlinesse,* as * David, Jehosaphat, Hezekiah, Josiah, Nehemiah: *Ezr.*7.2,3,*to* 27. 2 *Chro.* 15.12,13. *Nehe.*3.17.& 22.

2 *Procuring each way the good of the people committed to them, as tender nursing Fathers, repressing the wicked: being carefull that all holy meanes be used for the saving of every soule, and all hinderances thereof removed.*

being
1 Men of courage.
2 Fearing God.
3 Dealing truely.
4 Hating covetousnesse.
5 No accepters of persons.

2 *Duties of them that are under authority.*

1 *Acknowledgement of their authority from God, and the* seve-

* Behold your heavenly patterns, that your selves may become such samples to all posterity, & let all Gods servants say, Amen.
Esa. 49.23.
Eze. 34.1.
Rom.13.4.
Deut.16.10, 20.
Exod.18.21.
Deut.1 17.

seuerall benefits which wee enjoy therby, (though the person should be wicked:) as *David* of *Saul*; yea an Infidel, as our Saviour of *Cæsar*.

2 *Praying and performing chearefully unto them all subsides, services and due impositions*: *Mat.* 22. 21. *Rom.* 13. 6, 7.

3 *Duties of all them that excell in any gifts, outward or inward.*

1 THat our hearts *be not* [a] *puffed up thereby, as is ordinary in each estate, but that we acknowledge them to be from God, and so be more humbled by them, as having more to be accountable for, giving God all the glory, as* Jacob: *Deut.* 17. 20. *Luke* 12. 48. *Rom.* 22. 9.

a Try thy heart, and feare.

2 *That we imploy them all carefully, as the talents committed to us to that end, as may be most to Gods glory, and the benefit of his people,* as *Iob*, and the Primitive Church did: *Mat.* 25. 26, 27. *Iob* 29. 12, 13, 31. *Acts* 2. 44, 45. & 4. 32.

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Heb. 5. 4.

a Pauls example at Ephesus for three yeeres together, is the golden picture of a faithfull Minister, and will be required of every one according to their ability 1 Pet. 5. 3. 1 Tim. 3. 4. 2 Tim. 3. 10. 1 Cor. 9. 19, 20, 21, 22. Heb. 13. 17 Joh. 10. 4, 27

4 *Ministers duty.*

1 WAyting for a lawfull calling, labouring to be furnished with all gifts for the happy discharge of their function.

2 a *Applying* their gifts as may be most to Gods honour, and the good of their people, watching over every one faithfully, by teaching, admonishing, exhorting publikely and privately, day & night: 2 *Tim.* 4. 1, 2. *Acts* 20. 18, 19, 21. to the end; chiefly, 3 1

Labouring to goe before them in all holy example,) in conversation and suffering, both in themselves and family, afraid of giving the least offence: but framing themselves to all, to become all to all; (*viz.* in all things in their owne power) the more easily to win all.

5 *Peoples Duties towards their Pastor.*

1 SVbmission,) to be taught and guided by him, knowing his voice, imitating, as Christs sheep, his holy doctrine and conversation.

2 *Giving*

2 *Giving him double honor*, not onely by having him in singular love for his works sake, but also by ministring such maintenance unto him, as is convenient both for his person and calling. 1 Tim. 5. 17, 18 Gal. 4. 14, 15 & 6. 6.

3 Not following strangers, either false prophets, or bringing false doctrine: *John* 10. 5. 1 Cor. 9. 6, 7, 8

6 Husbands duties.

1 WIse *government*,) as the head, and as Christ over the Church; honouring the wife as the weaker vessell, especially in covering and bearing with her infirmities, as *Abraham*; carefully to please her in whatsoever may be to her edification & salvation, maintaining her authority and honour amongst her servants, children and al others. Rom. 15. 2. 1 Cor. 7. 33. & 10. 33.

2 *Tender love*,) as in Christ towards his Church: *Ephes.* 5. 25. *Pro.* 5. 25, 18, 19.

3 *Good husbandry*,) in providing wisely all necessaries for the whole house, and dispensing them aright: 1 *Tim.* 5. 8. 1 Pet. 1. 7.

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7 *Wives speciall duties.*

1 Subjection to to her husband as to her head, & as the Church to Christ, afraid to offend or dishonor him: *Eph.*5.33. *and* 5. 22. 24. *Gen.*3.16.

2 *Loyalty or faithfull love,*) desirous to give all holy contentment to her husband: *Prov.* 5.19. 1 *Cor.*7.3,4.

3 *Helpe for this and the better life:*) *Gen.*2.18.

8 *Parents duties.*

1 Education of their children:) 1. In the feare of God. 2. In some honest trade painefully: *Eph.*6.4.

1 Tim.5.3: 2 Reg.10.1 2 Cor.12.14.

2 *Provision for Children for the time present and to come,*) else they are worse than Infidels; and so taking care by Will to leave their houses in order, respecting the first borne sonne, unlesse there be just cause to the contrary: *Deut.*21.15,16,17.

3 *Moderate correction.*)

Eph.6.3.

by { 1 Word: *Prov.*13.24.
{ 2 Rod, admonishing ever with-

withal out of Gods word without bitterneſſe: *Prov.* 22.15. & 23.13. & 29.15.

9 *Childrens duties.*

1 *Reverent and loving obedience:*) *Eph.* 6.1. *Pſ.* 127.4,5.

2 *Thankefull requiting:*

by { 1 *Being a crowne to their parents, by their good behaviour, ſo comforting them.* Prov 17.7.
2 *Ayding & relieving them,* as *Ioſeph: Gen.* 45.10,11.
3 *Being carefull for their honour in life and death: Gen.* 25.9. & 50.2,3,6,10.

10 *Maſters duties.*

1 *Dealing equally and mildely with their ſervants,*) as having themſelves a Maſter in heaven, as *Iob: Eph.* 6.9. *Iob* 31.13.

2 *Carefull proviſion: Firſt, for their ſoules, and ſecondly, for their bodies, uſing to pray with their families daily: Pſa.* 127.1,2. *1 Tim.* 4.4,5. *Ier.* 10 25.

3 *Paying their wages duely with the better,*) *Iam.* 5.4. *Lev.* 19.13. *Ier.* 2.13.

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11 *Servants duties.*

1 FAithfulnesse for their Masters profit, with all wisedome to doe all things for the best, with all chearefulnesse, as *Iacob, Eleazar, Ioseph: Tit.*2.10.

2 *Subjection:*)and this
{ 1 *In service: Col.*3.22.
{ 2 *Abiding correction,*) as the Angell bids *Hagar: Gen.*16.8,9 1 *Pet.*2.19,20.

12 *Schoole-masters duties.*

1 PRactising painefully and constantly most profitable [a] courses,) for the speedier furnishing their schollers with the best learning and manners, to the greatest good
of the { 1 Schollers, 2 Church. 3 Countrey.

2 *Drawing them one by love and honest emulation, with due praise and reward. using moderate correction, and abhorring* [b] *cruelty: Eph.*6.4. *Col.*3.21. *Pro.*12.10.

3 [c] *Indevouring especially to be*

a Be not ashamed to inquire of all, and follow the best using any approved helpe that God shall offer. Rom.12.7 1 Cor.12.31 & 14.12.

b Correct not in anger, but prevent by wisedome, thorow constancy of observing orders chiefly, and wise foresight.

c Maintaine hereby thy authority, or thou indangerest all.

be a patterne to them of all vertue constantly (as being alwayes in their eyes) and chiefely of faithfulnesse in their calling, with holy gravity and authority, avoyding overmuch familiarity:) so to procure more true reverence to themselves, and blessing to their Schollers: Psalm. 101. 2. 1 Tim. 4. 1, 2.

13 *Shollers duties.*

1 *Strife to excell their fellowes,*

in { 1 Learning. 2 Manners. 3 Obedience. 4 Love to their Master: } *1 Cor. 12. 31. and 14. 12. Phil. 4. 6, 9.*

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The VI. Commandement.

Thou shalt not kill.)

Commanding by all meanes to preserve life of Body. Soule.

Here we are to examine, how we endeavour to performe all these duties with more conscience.

WHich may preserve or make this present life more cõfortable.

1 *Procuring and using all helpes thereunto, as wholesome diet and clothing:)* 1 *Tim.* 5. 23.

2 *Holy mirth, rejoycing in all our labours, and at all times in the Lord,)* *Pro.* 14. 30. & 15. 13, 15. & 17. 22. And this, by keeping alway a good conscience, especially in our particular calling, which is a continuall feast: for the joy of the Lord is our strength, causing good health; and a principall part of our portion in this life, and of the be-

a Learne wel this lesson, if thou wilt find Heaven upon earth.

beginning of the Kingdome of heaven: 2 *Cor.*1.12. *Nehe.*8.10. *Prov* 17.22. *Eccl.*3.12,13.& 5. 17,18,19. *Rom.*14.17.

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3 *Seeking all holy meanes of refuge, against all violence and danger,* (as our Saviour) especially flying to the Christian Magistrate, as to Gods Lieutenant.

Rom.13.14 Pro. 22.3. Acts 25.11

4 *Helpe of the Physician and Surgeon:*) *Mat.*9.12.

5 *Exercise.*)

6 *Avoyding as warily all things hurtfull and perillous,*)

as { 1 *All contagious diseases:*) *Pro.* 22.3.
{ 2 *All* [b] *evill purposes against our selves, or naughty wishes upon discontentment,*) and therein flying all provocations, furtherances, and occasions thereof, especially solitarinesse, or reasoning with the temptation, or any way harkening thereunto: getting our selves seriously to our calling, or such part of it, wherein wee can take most delight: to honest company, medita-

b Observe this well, thou that art any way afflicted in minde.

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ditation of Gods mercies & ſpeciall favours: reading, praying, ſinging Pſalmes, or the like good exerciſe, to turne our thoughts another way: 1 *Pet.*5. 8,9. *Iam.*4.7. *Gen.*3.2,3,4,6,7.

After we have ſought the Lord and tried theſe meanes, if they doe not prevaile, we are to adjoyne the advice of ſome faithfull Phyſician: leſt the diſtemper ariſe from the body, without the cure whereof, the mind cannot be perfitly relieved. And further alſo, if need ſhal require, to ſeeke the counſell of ſome godly experienced ſpirituall Phyſitian, to whom we may fully diſcloſe our trouble: for a griefe diſcloſed, is halfe cured.

3 *Raſh adventures,*) *without a warrantable calling*: *Mat.*4.6,7.

4 *Worldly griefe,*) which dryeth up the bones, and cauſeth death: *Prov.*17.22. 2 *Cor.*7.10.

5 *Anger and envy,*) which are the rotting of the bones: *Prov.* 14.30.

6 *Sur-*

6 *Surfetting, intemperance, and excesse,*) which kill moe than the sword, being causes of innumerable diseases and griefes: *Pro.* 23.29, 30. VI. Cómand.

7 *Provoking others, to the hurt of our selves,*) as *Iosiah* did the King of Ægypt: 2 *Chro.*20.23.

2 *Concerning the life and comfort of our neighbours.*

EArnestly seeking peace with all men, so far as it is possible, as *Abraham* and *David*: *Rom.* 12.18. 1 *Pet.*3.11.

And to this end, labouring to attaine to these vertues, which are most availeable to gaine love, even from our very enemies, and doe much adorne Christianity: as

1 *Courtesie without dissimulation*) as *Abraham* to the Hittites: *Gen.*23.7,12. 1 Pet 3.8.

2 *Meeknes,*) in suffering, forgiving and forgetting wrongs, leaving vengeance to God: *Ro.* 12.19. *Eph.*4.32.

3 *Labouring to overcome enemies*

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mies by kindnesse,) seeking occasions to gratifie them, at least, praying for them that they may obtaine mercy, and have their hearts changed: *Rom.* 12. 20, 21.

4 *Dealing justly with all,*) that we may weare their reproach as a crowne, as *Iob, Samuel: Iob* 29.14. 1 *Sam.* 12.

Job 31,18, 20. Acts 9.36. Acts 10.38.

5 *Abounding in compassion and good works,* as our Saviour: *Mat.* 14.14. & 15.32.

6 *Adventuring boldly, in all Christian wisedome, for their defence and deliverance, and much more for the Church of God, and our Country; as* Abraham *for* Lot, David *for* Israel.

7 *Offering and seeking reconciliation, where it may stand with the credit of the Gospell, & salvation of the party & others:* Mat. 5. 23, 24.

2 *Avoiding as carefully all occasions of the contrary, as*

1 *In heart.*

a Be sober and watch. Eph. 4.27.

1 VNadvised anger,[a]) wherby wee first give place to the divell

divell to enter into our hearts: *Mat* 5.12.

2 *Malice or hatred*, which is murther before God, especially [b]*Cains* hatred; for the good things we see in men, wherein they goe before us, and so reprove us: or for telling our faults, although we pretend other causes of our hatred. This is the ordinary sin of the world: *Mat.* 10.22. *Ioh.* 15.19.

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[b] Examine thy conscience well herein, thou that hatest any lover of the Gospel. 1 Joh. 3.12.

Psa. 38.20.

2 *In words.*

1 BRawling and rayling, as Shemy: 2 *Sam.* 16.7,8. 1 *Cor.* 5.11. & 6.10.

1 Cor. 6.11. & 8.10.

2 *Crying out against others, or rayling uncharitably:*) *Eph.* 4.31.

3 *Threatning or scoffing at them: Esa.* 58.9. *Gen.* 21.9. & 37.17.

3 *In deeds.*

1 FIghting, blowes, maimes, danger: *Lev.* 24.19,20.

2 Cruelty, { 1 *Punishing unmercifully:*) *Deut.* 25.3. 2 *Oppressing the poore,*) to make them weary

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ry of their lives: *Ier.* 22.17.
3 *Denying helpe or reliefe*) as the Priest & Levite: *Le.*10.13,32
4 *Betraying others*, as Judas.

Gen.4.8. 3 (*shedding of innocent bloud*,) which defileth the land, and crieth for vengeance: *Num.*35.33.

By { 1 Any weapon, as *Ioab* slew *Abner*: 2 *Sam.* 3.27.
2 Poyson, inchantment, destroying the conception, or any secret practice.
3 Consent, as *Saul* to *Stephens* death: *Acts* 22.20.
Num.35.31. 1 Kings 3.31 4 Saving the wilfull murtherer.

2. *Concerning our soules, or spirituall life, we are to examine how we increase in care,*

1 FOr the saving of our owne soules; by

1 *Walking more warily in this narrow way of life:*) *Pro.* 16.17.
2. *Avoyding all those things which*

which tend to the destroying of our soules,) And that so much more carefully, as the soule is more excellent than the body; eternall life than this, and eternall death more fearefull: as

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To live in any knowne sinne,) For the wages of the least is death eternall, and will certainly destroy the soule, if it be lived in with delight: *Eze.* 18. 11 *Iam.* 2. 10. *Mat.* 5. 19. 1 *Ioh.* 3. 8.

Rom 6. 23. Gal. 3. 10. Ps. 54. 16, 21 Pro. 11. 16.

2 *To neglect any meanes ordained to salvation,* as hearing the Word preached ordinarily, reading, Sacraments, prayer, &c. Whereby men become dead, having a name to live, or at least lose their joy or feeling: *Heb.* 2. 3. *Num.* 9. 15, 16, 17, 18. *Apoc.* 3. 1. *Psa.* 51. 10, 11, 12.

2 *Concerning the salvation of others.*

1 TAking *every* a *occasion which the Lord offereth, for procuring or furthering the sal-*

a Take the opportunity presently, when God offereth it.

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salvation of others: and so pleasing all, in that which is good to edifie;) because he that winneth soules, is wise, and shall shine as the brightnesse of the firmament for evermore: but hee that gathereth not with Christ, scattereth; and to him that knoweth to doe well, and doth it not, to him it is sin: 1 *Cor.* 10.30. *Pro.* 11 30. *Dan.* 12.3. *Iam.* 4.17. *Luke* 11.13.

2 *Being afraid of hindering the salvation of any one, & much more of being any cause of their damnation or fall,*

By
- 1 *Giving offence through our scandalous lives, or evill ensample, or by the abuse of our Christian liberty:*) *Mat.* 18.6. *Rom.* 14 15. 1 *Cor.* 10. 28. (1 Cor. 8.11.)
- 2 *Provoking others any way to sin,*) *as Ioseph's* brethren, and *David* in the murther of *Uriah.*
- 3 *Incouraging or praysing others in their sin,*) as the false

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false prophets, crying peace: *Hab.* 2. 15.

4 *Consenting any way to the sin of others,*) as the Benjamites, and the company of Corah: *Rom.* 1. 31.

5 *Not testifying our dislike, so far as we may conveniently, and hindering:*) *Ezek.* 33. 7, &c.

6 *Not punishing according to our authority,*) but rather winking at faults, or using too much lenity, as *Eli*: *Numb.* 25. 4. 1 *King.* 20. 42. 1 *Sam.* 2.

3 [a] *Mourning for the fearefull murthers of innumerable soules, by all sorts to whom they are committed,*) but especially by all kinde of unconscionable Ministers, making a prey of the Church;

as

1 Idoll Ministers, or blinde guides: *Hosea* 4. 6. *Mat.* 15. 14.

2 Negligent or careleſſe Pastors: *Esa.* 56. 18. *Zach.* 11. 16, 18.

3 Cor-

a Awake thou that delightest in sleeping: *Abels* bloud cries for vengeance from the earth. Where will you hide you when Christ comes to aske you an account of every soules? Exod. 20. 10 Eph. 6. 4, 9.

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3 Corrupt teachers, as the Phariſees : *Mar.* 7. 13. 2 *Tim.* 4. 16, 18.

4 Flatterers, as the falſe prophets, crying peace, peace.

5 *Stirring up all to whom others are committed, to be more conſcionable for the ſalvation of their ſoules,*) 1 By admoniſhing, 2 Exhorting, 3 Reproving, 4 Inſtructing, by Catechizing or procuring other meanes, 5 Giving good enſample, 6 Compelling to outward obedience and ſubmiſſion to the meanes, as *Abraham, Ioſhua, Heſter, Nehemiah, Cornelius* : *Gen.* 18. 19. *Ioſh.* 24. 15. *Nehem.* 1. 15. *to* 21. & 8. 1, 8. *Eſt.* 4. 15. *Acts* 10. 2, 24, 33.

THE

The VII. Commandement.

Thou shalt not commit adultery.)

WHerein the Lord commands his people to be a chaste and an holy people.

Here we are to examine, 1. how we increase in,

(*Chastity.*) possessing our vessels in holines and honour, both in the single and married estate, by using carefully these helps and preservatives: 1 *Thes.* 4.4,5.

1 *Modesty,*) observing Christian comelinesse to expresse the holinesse of our hearts: *Iob* 51. 1. and that (1) in all our words, *Gen.* 4. 1. *Esa.* 51. 1. (2) behaviour, *Gen.* 24. 46.

2 *Temperance,*) in the sober use of our diet, sleepe and pleasures; to use them onely so far forth

Pro. 23. 29, 33.
1 Cor. 7. 30, 31.
Gal. 5 13.

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forth, as they be not provocations to the flesh, nor hinderances to holinesse: otherwise, to abate them: 1 *Cor.*9.27.

1 Cor.7.17. 24. Ps.91.11,12

3 *Painefulnesse in our speciall calling,*) with instant prayer, giving thankes for that grace we have attained to.

4 *In the single estate, taking the benefit of holy Marriage, when other meanes availe not:* 1 *Cor.* 7.2,9.

Observing therein;

Gen.2.18.20 &46.2.

1 Equality, for
- 1 Religion: 2 *Cor.* 6.14. 1 *Cor.*7.39.
- 2 Age.
- 3 Parentage or condition.

1 Cor.7.2.

Gen.2.18,20

2 Right ends, for
- 1 Avoiding all incontinency.
- 2 Mutuall helpe comfort, chiefly to attaine eternall life.
- 3 The increase of the Church in the yonger sort.

Gen.1.28. Mat.2,15.

Malac. 2.15.

3 That there be no such neernesse

neſſe of bloud, as Gods Law condemnes: *Lev.*18.

4 Conſent (1) of parents: *Deu.*7.3. 1*Cor.*7.38. (2) of parties themſelves: *Gen.*24.57.

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2 *Abhorring.*

NOt onely thoſe monſtrous kindes of uncleanneſſe, which ought not to bee named amongſt Chriſtians, as fornication, adultery, inceſt, rape, Sodomy, and the like; which the very light of nature condemns; but even,

Ephe. 5.3. Deut.22.21.

1 *All wantonneſſe alonely, or with others:*) *Rom.*13.13. *Eph.* 5.3,4.

2 *Nocturnall pollutions, comming of exceſſe:*) *Deu.*23.19.

3 *Voluptuous abuſe of the marriage bed,*) otherwiſe than for ſome of the right ends of marriage before mentioned. Or not obſerving duely,

Lev.18.19. Ezek.8.6.

1 The naturall time of ſeparation.
2 Of ſolemne humiliation, when

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when the Bride & Bride-groom are to leave their marriage chamber: 1 *Cor.*7.5. *Ioel* 2.16.

3 *Shunning warily all causes and occasions of uncleanneſſe,*)as

Job 31. 1.

1 *Within us, all unpure thoughts, and luſts,*) which are the adulteries of our hearts: *Mat.*5.28. & 15.19.

Wee pray that God would not leade us into tentation: therfore we may not caſt our ſelves into it by any of theſe occaſions.

2 *Without us, all provocations*)as

1 *Surfetting and drunkennes*) immoderate eating and drinking, or of ſuch things as ſtirre up luſt, and at unſeaſonable times: *Prov.* 23.32, 33. *Eze.* 16.49.

2 *Idleneſſe and ſluggiſhneſſe*) as in Sodom, *David.*

3 *Pride,*)appearing in face, haire, apparell, or behaviour: as in the women of *Iudah* before the captivity: *Eſa.*3.to the end. *Ezek.*16.49. *Ieremi.*4.30. *Ezek.*23.40.

4 *Society*

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4 *Society with lascivious persons,*) which are infectious: *Gen.*39.10. *Pro.*5.8.

5 *Lewd bookes or ballads,*) fitter to be burnt: as *Act.*19.19.

6 *Filthy talke, or fooliſh jeſting,*) bewraying an uncleane heart, & corrupting other: *Mat.* 12.35, 36. 1 *Cor.*15. 33. *Prov.*7.11, 12, 13, 14, 15. *Eph.*5.3, 4, 5, 12.

7 *Wanton looks,*) from eyes full of adultery, as in *Putiphars* wife, *David*: 2 *Pet.*2. 14.

8 *Wanton pictures, playing, dancing, or* [a] *dalliance,*) of the very beholding wherof, every ones conſcience will tell him the danger, when it is truely awaked, at leaſt, for breeding wanton thoughts, and luſts, condemned by our Saviour: *Mat.*5.27.

9 *Wearing of apparell contrary to our ſex,*) as man to weare the womans apparell, or the woman the mans: *Deut.*21.5

10 *Unlawfull divorce or ſeparation:*)

[a] Though theſe ſeeme but ſparks which cannot hurt, yet they will kindle a fire which will burne down to hell, unleſſe they be quenched in time, or altogether prevented, which is the ſureſt.

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tion:) Mat.5.33 & 19.9.

11 *Private company of man and woman together,*) though otherwise both honeſt, and intending no evill: *Pro.6.27,28,29.*

Prov. 1.8.& 7.1,25. 1 Theſ.5.22.

4 *Increaſing in a holy jealouſie over our ſelves,*) ſo running away from each occaſion, & the leaſt appearance: For feare of

Job 31. 4.

1 The Lord, who ſeeth our hearts, and will accept us according to our feare.

2 Satã, who wil accuſe, *Ap.12.10*

Jer.23.14. 2 Sam.12,14 Gen.3.4,39

3 The wicked, who will be hardened, or blaſpheme, or both.

4 The godly, who are reproched by the fal of any profeſſing, will be alſo grieved: 1 *Cor.*5.2.

Jer.2.19.

5 Our ſelves, becauſe our conſcience wil be wounded, and witneſſe againſt us. And alſo for the corruption of our heart, which is like to tinder or gunpowder, if a ſparke fall thereinto.

THE

The VIII. Commandment.

VIII. Cõmand.

Thou ſhalt not ſteale.)

ENjoyning the preſervation and increaſe of our owne goods, or outward eſtate, and alſo of our neighbours.

Here we are to examine,

1 HOw *we labour to maintaine our eſtate holily and honeſtly, according to our place and calling, walking in all theſe duties more carefully.*

1 *Painefulneſſe in our paticular calling,*) as *Iacob* in *Labans* ſervice; *Paul* both in his Miniſtery, and to get his living, uſing double paines, early or late, to recompence the time ſpent in the ſervice of God, as in gathering Manna before the Sabbath, that they might reſt that day: ſo labouring to live of our owne, and dwelling in our calling with God, wee ſhall be fed Geu 31.6,40

VIII. *Comand.* Prov. 5.15.

assuredly: *Eph.* 4.28. *Act.* 20.31 2 *Thes.* 3.8,9,12. *Psalm.* 37.3. *Exod.* 16.22,23.

2 *Theft,*) putting all things to the best, looking warily that nothing bee lost: as our Saviour, who gave charge for saving the crummes, though hee was able by his Word to provide what hee would: *Joh.* 6.12.

3 *Contentation,*) with that estate wherein the Lord sets us, being assured that hee seeth that estate to bee best for us, living within our compasse, [a] depending onely upon his Providence, without distrustfull care, and much more without [b] repining or murmuring, as the Israelites in the wildernesse; being certainely perswaded that hee will not faile us of that which shall be best for us, in his due time: so using the world, as though we used it not: 1 *Tim.* 6.8. 1 *Thes.* 4.11, 12. *Heb.* 13.5,6. 1 *Cor.* 7.31.

[a] Hold fast in time of triall, and wait.

[b] Stand in awe, tremble and sin not.

4 *Peace-*

VIII. *Cõmand.*

4 *Peaceableneſſe,*) avoiding law and contenion, uſing all honeſt meanes to get and hold our owne with peace, if it be poſſible; remembring that the meeke ſhall inherit the earth, putting up ſome wrongs: as *Abraham* to *Lot.*

Mat. 5. 5. 1 Cor. 6. 7.

5 *Dealing uprightly,*) being ſincere both in word and deed, ſuch as in whom is no guile, as *Nathaniel.*

2 We are to examine, whether we endeavour to imploy our goods aright, according Gods Will.

¶ *TO the promoting and maintenance of Gods true religion and ſervice,*) as at the building of the Tabernacle and Temple, every one brought their gifts of the beſt things; and ſo in all the Sacrifices, the women miniſtring to Chriſt, and the Primitive Church: *Acts* 2. 44. & 4. 22.

Exod. 35. 22. 29. & 36. 5, 6 1 Cor. 29. 7, 9 Gen. 44.

Eſay 23. 18.

For this is the honour due to

VIII. *Comand.*

God of all, and the chiefe end of our riches: otherwiſe, Idolaters ſhall condemne us, who have beene ever devout herein; as the *Iſraelites* at the making of the golden Calfe, and Papiſts at this day: *Prov.* 3. 9. *Micah* 6. 6, 7.

Gal. 6. 10. 1 Tim. 5. 4 Rom. 12. 13 Heb 6. 10. & 13. 1.

2 *To the honeſt maintenance of our ſelves and families*, 1 *Tim.* 5. 8. the vertuous huſwife, *Prov.* 31. 15, 21, 23, 28.

3 *To the charitable reliefe of all in neceſſity*,) as kinſfolkes, friends, neighbours, Church, Countrey, eſpecially the godly poore, as that of them, we reſpect our kinſfolkes in the firſt place, and ſo others according to more ſpeciall bonds. Thus to imploy them to Hoſpitality, to good workes and almes, as *Iob*, who cauſed the backs and bellies of the poore to bleſſe him: *Obadiah*, which fed the Prophets of the Lord with perill of his life: *Dorcas*, who made garments for the poore

1 Pet. 4. 9, 10 Job 29. 13. & 31. 19, 20.

1 Kin. 18. 13

Acts 33. 39.

Chri-

VIII. *Cõmand.*

Christians: *Nehemiah* that worthy Governour, who tooke not his due, because he would not be chargeable to the poore people in their distresse: but maintained at his owne charge sundry of those who were in need: which fact comforts him to intreat the Lord, to remember him in goodnesse; according to that *Cornelius*, whom the holy Ghost hath set forth as an ensample for this, and shewes how God kept a remembrance of it. The Christians of Antioch, Macedonia, and Corinth, sending reliefe to the poore brethren in Judea. *Onesiphorus* to *Paul* in prison, not ashamed of his chaine. The primitive Church generally, *Acts* 2.4,5. This is the feeding of Christ that shall be acknowledged before the whole world, when our Saviour shall say; When I was hungry, you gave me meat: and the very want of it shall condemne the world, when he shall say,

Neh. 5.14 19.

Act. 10.4.

Act. 11.29,30

2 Tim. 1.6

Mat. 25.35, 45,46.

VIII. *Cõmand.*

When I was hungry, yon gave me no meate, &c. And yet nothing more neglected than it, even amongst them that make shew of godlinesse: 2 *Tim.* 3.5.

Psa. 15.4.& 37.21.

4 *To the due performance of all promises,*) which is a property of a blessed man, and the contrary, of an unfaithful and wicked.

Luke 6.35.

5 *To be able to lend freely, looking for nothing againe,*) that is, for no gaine, and sometime not the principall: *Neh.*5.10.

Luke 19.8

6 *To make restitution to the uttermost of whatsoever our consciences can charge us to have been unjustly gotten or detained,*) as Zacheus: *Eze.*33.15.

7 *To keepe justice, giving to every one his right; never consenting to the wronging of any man, but saving all from wrong, so farre as we are able:*) *Ezek.*18. 19. *Ierem.*12.3,15. *Psal.*82.34.

3 How

VIII. Cõmand.

3 *How wee prevaile in rooting out of our hearts that bitter roote of*

Covetousnesse,) wherby thorow the love of worldly goods, wee are either hindred from heavenly duties, or from feeling the sweetnesse that is in godlinesse, or from depending upon Gods Providence: or are drawne, as to seeke to get by unlawfull meanes, or to vex and disquiet our hearts with carking cares for the things of the world, affecting to be rich: or otherwise.

1 Tim. 6. 9, 10
Lu. 24. 18, 19
1 Joh. 2. 15.
Deut. 25. 16.
Mat. 6. 31.
Pro. 23. 4.

4 *How we grow in detestation of all kindes of theft, proceeding from covetousnesse.*

1 *Thefts in the Church.*

1 Simony,) buying and selling the gifts of the holy Ghost, whether Church-offices, or places to exercise those offices in.

Act. 8. 18, 30

2 *Sacriledge*, convaying to our

VIII. Cõmand.

selves, or detayning things due to God, whereby he is robbed of his honour, or the salvation of his people hindered: as by all sorts of unconscionable Ministers and all others, keeping away Chuch-livings, without due regard of the peoples salvation, and Gods worship: *Mal.* 3.8,9,10.

Prov.20,25.

3 *Gaine by things hindering the Gospell and true piety, or furthering superstition,*) as *Demetrius* the silver-smith: *Acts* 19.24.

2 *Thefts in civill dealings.*

1 *Counterfeit or coloured deceit,*) by faire words, or the like, as in *Amos* dayes: *Amos* 8.4,5,6. 1 *Thes.* 4.6.

2 *False scales, weights or measures,* all which God abhorreth: *Deut.* 25.13,14,15.

3 *Racking the prices of things*) to the oppression of the poore, or evill ensample of others: thus did the Giants before the flood, that the earth was full

Gen 9.4,11.

of

of cruelty: and the great men before the captivity, for which which God threatned to plague them with other ſpoylers, as it came to paſſe. This cauſeth the poore to ſigh: whom God will avenge: *Exod.* 22. 23. *Deut.* 15. 9, 10, 11.

VIII. *Comand.*. Mica. 2. 1, 2, 3.

4 *Ingroſſing,*) getting up all a commodity to ſell as men liſt, even the very refuſe. This is to ſwallow up the poore: a ſinne which the Lord will not forget: *Amos* 8.

1. Theſ. 4. 6

5 *Sale upon day,*) to the hurt of the buyer, or others; that is, inhancing the price, onely in conſideration of longer time of payment, more than the buyers are able to make of it by honeſt meanes: which is uſury or worſe.

6 *Becomming bankrupt,*) to inrich our ſelves by the ſpoyles or goods of others: which is flat coozenage and theft: 1 *Theſſ.* 4. 4.

Prov. 13. 7.

3 *Theſis*

VIII. Comand.

3 *Thefts in lending.*

VSury,) as when men exact by covenant, an innumerable gaine, above the principall lent, onely in lieu and recompence of the lending; which is biting ordinarily: and it is very rare, when one or other is not bitten by it. All usury is of this sort, wherein charity is broken towards any one: that is, wherein respect is not had to the estate of the borrower, and the good of the commonwealth: *Exod.* 22. 25. *Psa.* 15. 5. *Nehem.* 5. 6, 7, 8, 9, 10. *Deut.* 15. 7. *to* 12.

4 *Thefts in with-holding.*

1. THe pledge: *Eze* 18. 7.

2. *That which hath been committed to us in trust for others,*) as to the husbandmen the Vineyard: *Mat.* 21. 41. *Exo.* 22. 7, 8.

3. *Our debt,*) which is a marke of an ungodly man: for the godly should owe nothing but love,

Consider well what is committed to others and forget not what is due to all in spirituall things.

love,& that to every one: *Pſ.*27.

4 *The hierlings wages,*) a ſin crying for vengeance: *Iam.*5.4. *Ier.* 22.13,14.

5 *Things found,*) if wee can know the owner: *Lev.*6.3.

6 *That which we have unjuſtly gotten from others, and not making reſtitution thereof with the better, if we be able,*) as Zacheus: *Lev.*6.1.*to* 8. *Luke* 19.8.

5 *Thefts, whereby we rob our ſelves and thoſe who depend upon us, diſabling us to performe the duties which we owe to the Lord and his Church, to our ſelves, with thoſe depending on us, & al others.*

1 VNthriftineſſe,) not regarding to ſave that which God hath given, but waſting without reaſon or regard, upon lewd companions, or exceſſe in belly-cheere, or vaine delights, as the prodigall Sonne: *Luke* 15.13. *Prov.* 21.17.

2 *Living inordinately,*) without painfulneſſe in our calling: the Piſmire

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Pismire shall condemne such unprofitable servants: *Eph.* 4.28 *Prov.* 6.6.

3 *Rash suretiship,*) without regard of the circumstances, so oft forbiden by the wise *Salomon*: *Pro.* 6.1. & 17.18.

6 Other ordinary thefts, in getting goods by unlawfull meanes.

1 *REmoving our neighbours markes or bounds, to enlarge our owne,*) which is accursed: *Deut.* 27.18.

2 *Uncharitable inclosure,*) to the hurt of the common-wealth, or of any one, without sufficient satisfaction: for which the Lord threatneth a woe: *Esay* 5.8.

3 *Perverting the Law, or corrupting judgement,*) by bribes, friendship or craft, to wring the poore, as *Iezabel* did *Naboth* for his Vineyard: *Eccl.* 3.16.

4 *Man-stealing,*) *viz.* stealing away, or inticing children or servants: a farre worse theft than

than ſtealing any goods, inaſmuch as theſe are more precious: 1 *Tim.* 1. 10. *Exod.* 21. 16.

5 *Practice of unlawfull Arts,*) are ſuch as have no warrant by the Law of God or nature, as Magicke, Conjuring, Playing the Wiſe-man: for no ſuch ought to be found amongſt Gods people, being abominable to the Lord: *Deut.* 18. 9, 10, 11, 12. *Act.* 11. 19. *Rev.* 18. 11. So Stage-playing.

6 *Gaming,*) for more than we may conveniently ſpend, without hindering the performance of any of thoſe holy duties required in the right imploying of our goods, mentioned before in this Commandement, or then we could bee content to give; eſpecially at unlawfull games, or unfit times, or falſely; a matter of bad report, to the hurt of our ſelves, of our neighbours, or both; accompanied commonly with many diſorders, brawles, grudges, cove-

Phil. 4. 8.

VIII. Cõmand.

covetousnesse, oathes, fraud and the like; besides the losse of our precious time, for which we must be surely accountable: *Eph.5.26.*

7 *Falsifying the will of the dead,*) a sin against the law of nature: *Gal* 3.18.

8 *Pilfring the least matter, or coozening,*) for God is the avenger of such things: 1. *Thes.*4.6. *Titus* 2. 10.

9 *Conspiring,*) or any way favouring or consenting to any such fact: he that doth this, hateth his owne soule: *Pro.*29.24. *Psa.*50.26.

THE

The IX. Commandement.

Thou shalt not beare false witnesse against thy Neighbour,

ENjoyning us to seeke by all meanes to maintaine our owne good name and our Neighbours.

1 *For our owne good name, wee are to examine how we grow.*

1 SEeking a good name, living religiously, walking in all the Commandements of God, without reproofe,) as *Zacbary* and *Elizabeth*, *Cornelius*, and *Timothy* a young man. For, the memoriall of the just, being as a precious oyntment, shall bee blessed, but the name of the wicked shall rot: *Luke* 16. *Act.* 10.1. & 17.1. *Pro.* 10.7. *Eccl.* 7.3.

2 *Keeping narrow watch against every sinne* [a] *continually*,) especially those to which our corrupt

[a] Here thy strength and diligence will be tried Eccl. 10.1.

IX. *Cõmand.*

rupt nature is inclined, or which are most incident to our particular callings; because every fault is to the godly man, as the dead Fly, marring the sweetest oyntment, and a little leaven to the whole lumpe. Besides the malice of Satan, and the wicked, to blaze us, or blaspheme our religion for any one fault, though it be but the least slip, in a rash, or undiscreet speech; passing by all the good things in us, never thinking of the multitude of their own abominations; as the enemies of the Lord did blaspheme for the sin of *David*: 2 *Sam.* 12. 14. And even this is a staine to the honor of the worthiest Kings of *Iuda*, that yet the high places were not taken away: 2 *Reg.* 14. 4. 1 *Reg.* 22. 43. 1 *Reg.* 15. 4, 35.

3 [a] *Seeking in every thing Gods glory alone, and not our own, more than for him,* for then he will give us glory abundantly: but seeking our own glory, he will turne

[a] Stir up thy heart to attaine hereunto.

IX. *Cõmand.*

turne it into ſhame: 1 *Cor.* 10 31. 1 *Sam.* 2. 30. *Ioh.* 12. 10.

4 *Carefull to judge and ſpeake the beſt of all other profeſſing godlineſſe,*) for God will cauſe others to meaſure ſo to us again: *Eccl.* 7. 12. *Mat.* 7. 2. *Tit.* 3. 2.

5 *Uſing but few and wiſe ſpeeches,*) for in many words are much vanity: but ſuch ſpeeches as in due time, are like apples of gold, with pictures of ſilver: *Pro.* 10. 19 & 25. 11, 24, 26.

6 *Striving to cheerefulnes and affability in all our ſpeeches,*) as our Saviour: *Prov.* 15. 1, 18, 23, 24.

7 *Indeavouring to be ſincere in word and deed,*) abhorring, diſſembling: ſo we ſhall have the commendation of *Nathaniel*, even of the wicked (at leaſt in their conſciences) to be right Chriſtians, in whom is no guile: *Iohn* 1. 47.

2 *Con-*

IX. Cõmand.

2 *Concerning our Christian neighbours good name, whereby God is glorified.*

1 *Rejoycing at it,*) as *Iohn* for the elect Lady and her children: 2 *Ioh.* 1.4.

2 *Defending their credit by publique or private testimony,*) according to our perswasion of them; as our Saviour did of *Iohn*, and of his owne Disciples, they againe giving testimony to him: *Mat.* 11.2,7.

3 *Gladly acknowledging all the gifts of God in them,*) as our Saviour of the seven Churches, and *Paul* of the Christians to whom he wrote.

4 *Covering their faults so much as wee may without sinne,*) as *Shem* and *Iapbet* their fathers nakednesse, for which they are blessed: yet not approving of the least of their sinnes, but seeking privately in all love the reformation of them: *Eph.* 5.11.

5 *Rea-*

IX. Cõmand.

5 *Readily conceiving every good report of them,*) for that is the nature of true love, yet not committing our selves over hastily unto them, untill sufficient triall, as our Saviour. Acts 16.3. 1 Cor. 13.7 John 2.14.

6 *Expounding each doubtfull matter in the better part,*) if there be any probability thereof; as *Iacob* the death of *Ioseph* and his dreames: for love thinketh not evill: 1 *Cor.* 13.7.

7 *Shewing a dislike to whisperers and tale-bearers,*) which will drive away the slandering tongue: *Psal.* 15.3 *Prov.* 25.23

8 *Using all good meanes for the maintenance of the good name of every one professing the feare of God,*) by admonishing, exhorting, or directing them in love and wisedome, by our selves and others. 1 Cor. 12.16. Deu. 19.19, 17. Rom. 12.16, 17. 1 Thes. 4.14.

Abhorring the contrary vices.

1 ENvy *at the worthy credit of any,*) as the Pharises against our Saviour. Sins against the IX. Commandement.

2 *Evill*

IX. Cõmand.

2 *Evill suspicion without evident cause,*) as the Barbarians against *Paul*: *Acts* 28. 4.

3 *Itching eares to heare our owne commendations, with the discredit of others; or at least, to be flattered,* as *Ahab* by false Prophets.

4 *Speeches savouring of malice or disdaine at the credit of others,*) as *Corah* and the Pharisees.

5 *Boasting*) seeking our own glory, though with the disparagement of others, as the proud Pharisees.

6 *Uncharitable judging of others,*) for some slippes, infirmities, evill reports, crosses, or some other accident, as *Ely* of *Hanna*; *Iobs* friends, of him to be an hypocrite: and much more to judge so for good things, or such as may be well taken; as the Pharisees, of our Saviours eating with Publicans.

7 *Aggravating small faults, or slender,*) without care to cover or amend them: *Rom.* 1. 29.

8 *Re-*

IX. *Cōmand.*

8 *Reporting mens bare words or actions, without their intent or meaning,*) wresting or any way perverting them, as the false witnesses against our Saviour, the Jewes against *Stephen.*

9 *Bearing false witnesse,*) or accusing falsely: as *Haman* against the Jewes, *Amazia* against *Amos:* as also the accusations against our Saviour, *Ieremy*, *Paul: Amos* 7.10 *Deut.* 19.16, 17, 18, 19.

10 *Lying,*) which is every falshood uttered against knowledge, with a purpose to deceive. This is a principall sin of Satan, who was a lyer from the beginning, & the Father therof.

Eph. 5 25. John 8.44. 1 Joh. 2.22.

11 *Unjust or rash arbitrement or giving judgement,*) as the Elders against *Naboth.*

12 *Malicious accusations,* not of any conscience to God, or for amendment of the party, or good of others; but of spite, as *Doeg:* or to flatter great men, as the *Ziphims* against *David.*

13 *Be-*

IX. Cõmand.

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13 *Be-*

IX. *Comand.*

13 *Betraying others, or their cause craftily,*) under pretence of friendship or otherwise, as the *Herodians* intended, and *Iudas* dealt with our Saviour.

Mat. 23. 16, 17.

14 *Betraying the secret or infirmity of our neighbour, to his discredit, which we might well have concealed: Mat.* 18.15.

15 *Lightly beleeving flying tales, or suspition against our brother*) as *Saul* against *David*, and the Priests: much more spreading them, or adding to them.

Psal.15.3.

16 *Flattering,*) as *Cerah* and his company did the people; as *Absolon*, and the false prophets, crying peace; which is, to lay nets for men, and to be huntsmen for Satan.

Exec.13 18. Hos. 5.1, & 9.8.

THE

The X. Commandement.

Thou shalt not covet thy neighbors house: thou shalt not covet thy neighbours wife, nor his manservant, nor his maide, nor his Oxe, nor his asse, nor any thing that is thy neighbours.

Herein the Lord requires all the motions of our hearts to be upright, and voyd of all concupiscence towards our Neighbours.

Here we may examine our hearts how wee grow.

1 IN entertaining onely holy thoughts, motions, purposes, and affections, for the good of all men: 1 *Thes.* 5.23.

2 *In suppressing evill thoughts and motions,*) that we may never give any consent, nor take the least delight in them, but labour to the utter burying of all concupi-

X. *Cõmand.*

cupiſcence, untill we be perfect in the heavens: *Zach.* 7. 10. *Rom.* 7.7,20,23,24.

Oh that there were ſuch a heart in them to feare me, and to keepe all my Commandements; alway that it might goe well with them, and with their ſeed for ever: Deu. 5. 26.

Let us heare the end of all: Feare God, and keepe his Commandements: for this is the whole duty of man: for God will bring every work unto judgement, with every ſecret thing, whether it be good or evill: Eccl. 12.13,14.

Then ſhall ye returne and diſcerne betweene the righteous and the wicked; betweene him that feareth God, and him that feareth him not: Mal. 2, 18.

THE

The Glaſſe of the Goſpell, or the examination of our faith and repentance, according to the Articles of faith, which containe the ſum of the Goſpell.

RVLES.

Rules for the examination of our faith.

THe meaſure of our faith is according to the meaſure of the power thereof, in comfort and ſanctification iſſuing from every Article, except in the time of temptation: 1 *Cor.* 4. 20. 2 *Tim.* 3. 5, 6. 2 *Cor.* 1. 12.

2 All the benefits contained in the Articles of our faith, are ours, in and through Chriſt onely, when he is ours: 2 *Cor.* 1. 10. 1 *Cor.* 3. 21, 22, 23.

2 Cor. 13. 5

3 Let us prove our ſelves therefore whether we are in the faith: let us examine our ſelves: Know we not our own

ſelves, how that Jeſus Chriſt is in us, except we be unapproveable?

4 And if Chriſt be in us, the body is dead becauſe of ſinne, but the Spirit is life for righteouſneſſe ſake: *Rom.* 8.20.

5 For the Kingdome of God is not in word, but in power: 1 *Cor.*4.4,20.

6 We muſt therefore ſhew our faith, out of our workes: for as the body without the ſpirit is dead, even ſo faith without workes is dead: *James* 2.18.

Gal.2.19. 7 Laſtly, we are not to ſtay, untill we be able in ſome good meaſure to ſay, as *Paul, I through the Law am dead unto the Law; and that I might live unto God, I am crucified with Chriſt. Thus I live; yet not I now, but Chriſt liveth in me: and in that I now live in the fleſh, I live by faith in the Sonne of God, who hath loved me, and given himſelfe for me.* And that Chriſt liveth in me, I know

know hereby, becauſe he crucifieth in mee daily more and more all the works of the fleſh, making me grow in deteſtation of every ſinne: and in ſtead of them, brings forth in me daily more plentifully all the fruits of the Spirit, as love, joy, peace, long-ſuffering, gentlenes, goodnes, faith, meekneſſe, temperance, with a fervent deſire to walke ever in all the Commandements of the Lord. So that I know certainly, that againſt me there is no law: *It is God that juſtifieth mee: who ſhall condemne me,* or lay any thing unto my charge?

Gal. 2. 4, 19, 5
Gal. 5. 22, 23
24, 25.

Verſ. 23.
Rom. 8. 33.
35. to 39.

I. *Article.*

The I. Article.

a *I beleeve in God.*)

a Comfort thy ſelfe, thou repentant ſinner, Chriſt is thine with all theſe riches, only beleeve.

THis is my faith, that though by nature, throngh *Adam*, I and the whole Church are Apoſtates from God, and enemies to him and his Law; yet by grace through the ſecond *Adam*, Jeſus Chriſt, God is our God: and wee his people reconciled unto him, to ſerve him in newnes of life all our dayes: *Eph.* 2.13. *Heb.* 8.10. *Luke* 1. 74,75.

2 This is my comfort hereof, that God is my God, and hath ſealed me for himſelfe, and therefore I am moſt bleſſed, being in ſuch a caſe: *Iohn* 20.28, 29. *Pſal.* 144.15.

3 This gives me further aſſurance, that this my faith is ſound, becauſe together with this

this comfort, he hath given me, since I beleeved in his Name, a heart desirous to depart from all iniquity: 2 *Tim.*2.19.

I. *Article.*

Father.)

1 THis is my faith, that though I was a child of wrath, yet I beleeve, that by grace in Christ, I am the child of God; and God my loving Father: *Eph.*2.2,3. *Gal.*3.22,26. *Ierem.* 31.38.

2 This comfort I receive hereof, that I being thus his child, shall lacke nothing, because my heavenly Father doth tender me, much more than any earthly father his child: *Malac.*3.17. *Esay* 49.15,16.

3 This is my assurance, that my faith herein is sincere, because together with this comfort, I feele my selfe affectioned to reverence, love, and obey him as my most deare Father, and am enabled by his Spirit to runne to him with boldnesse

I. *Article.*

in all my wants, crying, *Abba*, Oh my Father: *Mal.* 1.6. *Mat.* 15.50. *Gal.* 4.5,6. *Rom.* 8.15.

Almighty.)

1 THis is my faith, that though I be weak and unstable to resist my enemies bodily or spirituall, no way able to helpe or provide for my selfe: yet my heavenly Father is of all Majesty and power, guiding and over-ruling continually men, Angels, divels, and all creatures, to serve for his owne glory, and the good of his children: *Acts* 4.28.

Mat. 8.2. psal. 23. 4.

2 This comfort I receive hereof, that he doth and will continually make all things worke together for the best unto me, not onely the holy meanes appointed thereunto, but also mine afflictions, yea my greatest enemies (sins and Satan himselfe) untill I be perfected in the heavens: *Rom.* 8. 28. 1 *Cor.* 3. 20,21,22. *Gen.* 50.20.

3 This

3 This alſo doth further aſſure me that he thus workes for me: becauſe he hath firſt ſhewed the ſame mighty power, quickning and raiſing mee up from the death of ſinne, which he ſhewed in raiſing my Saviour from the grave: and ſecondly, for that I have ſenſibly felt all things thus working together for my ſalvation: *Epheſ.* 1.19,20.

I. *Article.*

Maker of heaven and earth.)

1 THis is my faith, that although through *Adam* I had loſt the right both of heaven and earth, and of every creature, ſo as I could have no comfort in the uſe of them, but terror, as an uſurper, being caſt forth of the earthly paradiſe left as an heire of the curſe, and the creatures accurſed for my ſin: yet through my Saviour the ſecond *Adam*, ſince I truely beleeved in him, I am reſtored to a farre better eſtate, being

Gen.3.24. Rom.5.17,18

I. *Article.*

made in him a right heire of all, never to bee caſt forth of my inheritance any more; and all the creatures bleſſed and ſanctified to me, that I may have a holy uſe of them: *Heb.* 12. *Rõ.* 8. 17.

2 This comfort I receive hereof, that Heaven is mine, and all the joyes thereof, and that I am ſet already in the heavenly places in Chriſt my head, who reſerves the full fruition thereof for me. And ſecondly, that all the good creatures in Heaven and Earth, are at league with me to helpe for my good, ſo farre as may ſtand with his glory, my ſalvation, and the good of his Church; and the reſt reſtrained that they cannot hurt me, without the good pleaſure of my heavenly Father, for the ſame ends: *Iob* 5. 23. 1 *Cor.* 3. 21, 22, 23. *Hoſ.* 2. 18.

Epheſ. 2. 6.

3 This is alſo my aſſurance, that my faith is ſincere herein, be-

II. *Article.*

becauſe that together with this comfort, I both perceive, all the Creatures thus ready to helpe mee (eſpecially in time of triall, when ordinary meanes faile) and alſo feele a holy care wrought in me to uſe the creatures aright, ſanctifying them by the Word and Prayer, and that my affections are ſet on heavenly things: *Exod.* 16.25, 35. & 17.7. 2 *Tim.* 4.5. *Eph.* 2.8. *Col.* 3.2.

The II. ARTICLE.

And in Ieſus)

THis is my faith, that though I am guilty of innumerable ſins both originall and actuall, even the breach of the whole law, and ſo am worthy to be damned, and have all the plagues of God due to my ſinne caſt upon me: yea though I was a bond-ſlave to ſinne and Satan, yet I beleeve that

Pſal. 51.5, 7 & 39.12. Rom. 3.10, 11, 13, 19, 20 21, 22.

II. *Article.*

that Jesus is my Saviour, & hath delivered me from all my sins, both the guilt and satisfactory punishment of them, as also from the power of sinne and Satan: 2 *Tim.* 2. 26. *Luke* 4.18. *Mat.* 1.21. *Joh.* 1.29. *Rom.* 6. 12,14.

2 This faith is my comfort, and moreover, that all my sins and enemies shall not hinder my salvation: *Rom* 8.39.

3 This is also for my full assurance hereof, because besides that I feele my soule rejoycing in God my Saviour, I perceive my selfe also delivered from the Tyranny of Satan, and power of sinne, even those sinnes which before led me captive, so that no sinne hath any more dominion over me, ruling to condemnation, that I doe serve it in the lusts thereof, and for that I am withall delivered from the terrours of conscience for my sinne: *Luke* 1.47. *Rom.* 6. 24,35.

Christ).

Christ)

II. Article.

1 THis is my faith, that though I was in the kingdome of darkneſſe, and a ſtranger from God by my ſinne: yet Chriſt was anointed for me with all gifts of the Spirit to be my Mediator, Dan.9.24. Heb.1.9. Pſal.45,7. Apoc.1.5

my { King, Prieſt, Prophet: *Mat.*23.10. *Act.* 3.22,23.

2 This is my comfort, that he being my King, hath and will fully deliver me from the kingdome of Satan, and give unto me this heavenly kingdome. Secondly, being my Prieſt hath firſt reconciled me to his Father, by the ſacrifice of himſelfe, and keepes me ſince in his favour, by vertue of the ſame, and of his perpetuall interceſſion: *Heb.* 7.24,25. & 9.24. *Rom.*8.34. Thirdly, being my Prophet, will proceed to teach me all the will of his Father neceſſary to eternall life. Col.1.23. Joh.10.28, 29,30. Apoc.3.21. Heb.10.12, 14. 1 John 2.1. Heb.10.1

3 This

II. *Article.*

1 Joh. 2. 7.

Apoc. 1. 6
1 Cor. 9. 27
1 Joh. 3. 3

2 Cor. 15. 5
Pet. 2. 5
Rom. 12. 1
Heb. 13. 15, 16.
Psal. 4. 5.
Rom. 14. 14, 18.
1 Joh. 2. 20, 27.

3 This is for my assurance hereof, because I feele my selfe to have received of the anointing in every one of these from Christ, and the fruit of them. 1. Of his kingdome, enabling me to begin not onely to subdue my sins and evill affections, but also to rule farre over my selfe, as to bring my very thoughts and all committed unto me, into obedience to Christ. 2. Of his Priesthood, whereby I am made able in sort through him, to offer to the Lord my selfe, supplications, thankes, and workes of mercy, with all that I have, to serve him. 3. Of his prophecy, making me to grow in the knowledge of himselfe, and in care to instruct others therin: *Ioh.* 6. 45.

His onely Sonne,)

1 THis is my faith, that hee being the onely Sonne of the Father by nature, hath made me a child and heire by the grace of adoption, who was by nature a child

a child of wrath and perdition: *Gal.*4.4 5,6. *Eph.*2.3. II. Article.

2 This comfort I find herein, that to me belongs the inheritance of Gods Sons: *Gal.* 4.7. *Rom.* 8.17.

3 This also is for my assurance, for that he hath sent the Spirit of his Son into my heart, whereby I can call him Father with comfort: which is my witnes & seale: *Gal.*4.5,6,7. *Rom.*8. 16. 2 *Cor.*1.12.

Our Lord)

1 THis is my faith, that though I was under the prince of darkneſſe, having Satan my Lord, untill I beleeved in Christ, yet now I am Christs, and he is my onely Lord, Eph.2.2.3.

By
- 1 Purchaſe with his bloud: 1 *Cor.*29.20.
- 2 Gifts from his Father: *Ioh.*10.29.
- 3 Marriage contracted to be conſummate at his appearing: *Eph.* 5.23. *Hoſ.* 2.20.

2 This

III. *Article.*

2 This is my comfort, that being thus purchased and given to him as a peculiar gift, I shall never perish, and being thus contracted to Christ my Lord, the bond thereof is in such faithfulnesse, as shall never be dissolved, untill I be brought into the bride-chamber, and fully glorified: *Hos.* 2.19.

3 This increaseth my assurance, for that together with this comfort I feele my selfe redeemed from the earth, *viz.* my earthly conversation, and doe delight to heare the voyce of my bride-groome: *Apoc.* 5.9. & 14.4.

The III. ARTICLE.

Which was conceived by the holy Ghost, borne of the Virgin Mary.)

Psal. 51. 5. THis is my faith, that though I was conceived in sin, and borne in iniquity, and so corrupted in all the

the parts both of my ſoule and body, yet that both the conception, birth, and whole nature of Chriſt my Saviour, was fully ſatisfied, by being united to his God-head, to be imputed unto me: *Pſ.*5.1.5.*Rõ.*8.2,3.*Lu.*1.35

III. *Article.*

2 This is my comfort, that my God hath given me the holineſſe of his Son, as a robe to cover all my ſinfulnes, and whereby I doe both preſently, and ſhall ever ſtand moſt glorioufly in Gods ſight, chiefly at the great day: 2 *Cor.* 5.21.*Phil.*3.9.*Rev.*19.8.

Rom.7.14, 15,13,19,22. 24.

3 This is my further aſſurance hereof, becauſe I can mourne for this totall corruption in me, and being humbled in the ſenſe of it, and driven daily to put on Chriſt by faith; and for that I feele alſo the new birth in me, by a change begun in all the powers both of my body and ſoule, wrought by vertue hereof, ſince I was conceived and borne in the Church, by the power of the holy Ghoſt.

THE

IV. *Article.*

The IV. Article.

Suffered under Pontius Pilate, was crucified)

THis is my faith, that besides all the evils which my Saviour endured for me, in all the course of his life, he also endured that most shamefull and accursed death which I had deserved, to satisfie Gods Justice for me, and to pacifie his wrath toward me: *Gal.* 3.13.

Gal.3.13.

2 This is my comfort hence, that I am delivered from the curse of the Law, he being thus accursed for me; and that whatsoever sufferings I endure in this life, are sanctified hereby, to be to me either fatherly chastisements to amend me, or trials to prove what is in my heart, or persecutions for righteousnesse, to fill up the measure of Christs suf-

Rom.5.3 Heb.12.6,7, 8,11. Apoc. 3.19. Col.1.24. Rom.8.29

sufferings: by all which the Lord exerciseth his graces in me, and prevents the evils he seeth me in danger to fall into, and conformeth me to Christ my Head. IV. *Article.*

3 This also warrants the soundnesse of my faith herein. First, because I feele my selfe to profit in Christianity by my afflictions and crosses. Secondly, I desire to take pleasure in such sufferings for Christs sake. Thirdly, because the old man in mee begins to be crucified with Christ. Gal. 6. 14, Psal. 119. 67. 71. 2 Cor. 12. 10 Phil. 1. 29. Gal. 2. 19, & 5. 24.

Dead)

1 THis is my faith, that Christ hath died for my sinnes, and by dying hath overcome death, and so taken away the sting therof, that it cannot hurt any of those that beleeve in him. 1 Cor. 15. 55 56, 57.

2 This comfort I finde hereupon, that death shall be so far off from hurting me, that it is already sanctified by this death of my Saviour, to be to me the gate

IV. *Article.*

gate of life: *Phil.* 1.23. 2 *Cor.* 5.1,2.

3 This also increaseth my assurance that my faith is found herein, because I find together with this comfort, that every sinne hath received his deaths wound in me (each beginning to die; and for that I feele a power by Christs death, to triumph against the terrours of death waiting for it, when I have finished my course, willing to be dissolved and to be with Christ: *Galat.* 2.19. *Phil.* 3.10. *Coloss.* 3.2. *Phil.* 1.22,23. *Rom.* 7.24.

And buried,)

1 THis is my faith, that Christ was buried for me, both to assure me of the certainty of his death for mee, and that all my sins are buried in his grave; yea withall to bury sinne to me, and to sanctifie my grave in be a sweet bed for my body to rest in untill the resurrection: *Rom.* 6.3,4. *Esay* 57 2.

2 This

IV. *Article.*

2 This very faith is my joy, and moreover that my ſinnes thus buried, ſhall never come into remembrance to accuſe or condemne me, to hinder Gods everlaſting mercy and love from me: *Rom.* 8.34,35.

3 This alſo furthers my aſſurance, for that together with this joy I feele many ſinnes buried in mee, and conſuming daily by the vertue of this death and buriall of my Saviour; eſpecially the ſtrength and delight I tooke in every ſinne: *Coloſſ.* 2.11,12. *Rom.* 2,21,22, 23,24.

He deſcended into Hell,)

1 THis is my faith, that my Saviour abode under the power of death, and in the ſtate of the dead till the third day, and fully overcame and vanquiſhed the power of hell, having before both in his ſoule and body endured the torment due to my ſinne, which I ſhould have

IV. *Article.*

have endured for evermore: and that not onely upon the crosse, but also in the garden; as appeareth by his speeches, his praiers, his agony & bloudy sweat: and so hath for me triumphed over hell: *Marke* 14. 33, 34. *Luke* 22.44. *Heb.*5. 7.

2 This is my comfort, that though I stood ever in danger of eternall death, for all my sinnes, yet now by my Saviour I am delivered from the terrors hereof: *Heb.* 2.15.

3 This is further for my assurance hereof, for that I have received comfort in this onely, even then when the terrors of conscience have gotten hold upon me for my sinnes: and because I feele a desire to save others also from that place of torment, by leading them to this my Saviour, and have now entred the narrow way to heaven, following my Saviour herein, having left the broad way going to destruction: *Ioh.*3 18,36. *Mat.*7.13,14. THE

Ioh. 2.14,15
Numb.22.9

The V. Article.

The third day he roſe againe from the dead.)

THis is my faith, that my Saviour hath fully ſatisfied the juſtice of his Father for my ſin, even to the uttermoſt farthing, in that he roſe againe: becauſe any one ſin of his Elect, not ſatisfied for, had kept him in death; ſeeing he tooke upon him to become ſurety for them all: *Rom.* 4.25. 1 *Cor.* 15.55,56,57.

2 This is my joy, that through him I am juſtified, and ſtand as righteous in the ſight of my God, all my ſins being utterly done away and covered hereby: *Rom.* 4.25.

3 This helpeth my aſſurance hereof, for that beſides this comfort, I feele my ſelfe alſo raiſed up to a deſire of a perfect holineſſe: *Epheſ.* 2.5,6: *Phil.* 3.10. *Apoc.* 20.5,6.

THE

VI. *Article.*

The VI. Article.

He ascended into Heaven)

THis is my faith, that when my Savior had fulfilled all things in the earth for the redeeming of his Church, he went up into heaven, both to prepare the way and also to take possession, and to keepe it for me: *Luke* 24.51. *Acts* 1.9. *Joh.* 14.2.

2 This is my joy, that none can hinder me from thence, but where my Saviour and Head is, there shall I be also: *Joh.* 17.24.

Col. 3.2. 3 This ratifieth my assurance, for that my affections are already ascended, being set on things that are above.

And sitteth at the right hand of God the Father Almighty,)

Mat. 28.18. Joh. 17.2. Eph. 4.8,10. 1 THis is my faith, that my Saviour who hath all power given him over all sorts to

VI. Article.

to give eternall life to whom he will, and to condemne the rest, sits as a king at the right hand of his Father, filling his Church with his gifts, guiding it by his word & spirit, until he hath glorified it, & subdued all his enemies, convincing them by the light, 1. of nature, 2. of his works as his creatures, judgements, mercies, 3. of his word: *Esa.* 54. 10, 59, 21. 1 *Cor.* 15. 24, 25.

2 This is my comfort, that he will guide me by his Word and Spirit continually, & over-rule whatsoever Satan or the wicked can doe against me, to serve for my good, & against themselves: *Phil.* 1. 6. 1 *Pet.* 1. 5. *Esay* 8. 16.

3 This is also for my further assurance herein, because I feele my self desirous to be guided by the direction of his holy Spirit speaking in the word, and moreover, I heare a voyce behind me, saying; *This is the way, walk in it, when I turne to the right hand, or to the left:* Esa. 30. 21. & 59. 21.

VII. *Article.*

The VII. Article.

From thence he shall come to judge the quicke and the dead.

THis is my faith, that my Saviour shall come to be the Judge of the world, to judge every one according to their works: *Joh.*5.22. *Rom.* 14.10. 2 *Cor.*5.

2 This is my joy, that though I did and do naturally quake, so oft as I heare or think of the terrible Judgement: yet remembring the Judge, who hath by himselfe satisfied for all my sins, so taking them on himselfe, and given me his own absolute righteousnesse, I can cry, *Come Lord Jesus, come quickely:* sith he shall come to me a most happy Saviour, and not an angry Judge: *Acts* 24.26. 2 *Thes.*1.7,10. *Apoc.* 22.17.

3 This is also for the accomplishment of my assurance, that this

this my faith is sincere, because beside this comfort, I labour alwayes to have a cleere conscience, that I may have boldnesse at that day, and can perswade men, knowing the terrour of the Lord: 2 *Cor.* 5.9,10,11.

VIII. *Article.*

The VIII. Article.

I beleeve in the holy Ghost.)

1 THis is my faith, that the holy Ghost is God, the third person in Trinity, sanctifier and preserver of his Church, knitting the whole Church to Christ the head thereof, and every member one to another, 1 *Cor.* 12.12,13. *Eph.* 4.15. 16. & 4.4.

2 This is my comfort, that he will perfect in mee this good worke of sanctification, untill the appearing of Jesus Christ, having alway so knit mee to Christ my head, as I can never be separated: *Phil.* 1.6.

IX. Article.

3 This assureth my heart, because I have already received the first fruits of this blessed Spirit, whereby I am enabled to fight, waiting for the perfect adoption, & to pray with groanes, striving against that corruption in me: therefore he is to me as the seale and earnest of my inheritance against the day of glory: *Rom.*8.23,29.2*Cor.*1.12.

The IX. Article.

The holy Catholike Church.)

Esay 59.21. Rom.11.34. Mar.28.19. Mar.16.15. Joh.4.21,22 23. Mat.8.19. & 10.14. Luk.10.16.7. Act.2.42,46.

THis is my faith, that God hath alwaies a chosen flock, not onely of those who triumph already in the heavens, but even militant here in the earth, universally scattered: all which he hath ordained to eternall life, by his Son Jesus Christ: to whom all his promises apperta ine; having by times these principall marks, a cheerfull submission to the Word and Sacraments, with all

all other the ordinances of the Lord outwardly and holy affections inwardly according to the same, proceeding from this holy faith: though the number of them have been very small in the most flourishing ages of the Church, and those ordinarily of the meaner sort, as in the Church of Corinth, and true faith shall scant be found when Christ shall come: 1 *Cor.*1.27. *Luke* 26.18,8. IX. *Article.*

2 This is my comfort, that God hath vouchsafed me to be one of that little flocke: *Luk.*12. 32.

3 This assureth me further hereof, because I feele in my selfe a hungring after the Word & Sacraments, as my spirituall nourishment, and can willingly submit my selfe to be guided by the same Word for the perfecting this worke of grace begunne in me: *Joh.*6.27. & 10.27.

IX. *Article.*

Rom.8.15,26 28,30. Eph. 4.4,5 1 John 1.3. 2 Pet. 1.1. Phil.2.2. 1 Pet.1.10. Acts 2.44,45 46.& 4.31.

The Communion of Saints.)

1 THis is my faith, that this whole Church hath a Communion or fellowship together in Christ, & all his benefits, and so in every Article of this faith, as in the same Saviour, Father, preserver and sanctifier; and in much heavenly experience of Gods gracious presence and favour, in providence, protection, direction, guidance, consolation, blessing, and still more as they strive to grow in more faith, obedience, and holiness, and so they have a holy fellowship among themselves, being affected alike both inwardly in love, hatred, joy, griefe, (that is, to love the same things, and for the same;) and outwardly in relieving, helping, and caring for one another.

2 This rejoyceth my soule, that the Lord hath vouchsafed me to be of this blessed Communion.

3 This further assureth me hereof,

hereof, becauſe together with this comfort I am ſo affected to my God, as my chiefe ſtudy is to delight only in him, and to obey him, yea to ſpend all my ſtrength and whatſoever elſe for him; and ſo to all the true ſervants of God, thus ſoundly profeſſing the Goſpell, that I can pray heartily for them, mourne and rejoyce with them, and for them, as for my brethren and ſiſters, and be ready to helpe them, and communicate unto them, in what ſoever gifts the Lord hath vouchſafed unto me, eſteeming of them as members of Chriſt with mee; and can claime the word as my portion and heritage for ever: 1 *Cor.* 12. 26. *Rom.* 12. 15. *Mat.* 12. 49, 50. *Pſalm.* 119. 111. 1 *Joh.* 3. 14.

X. *Article.*

The X. ARTICLE.

The forgivenesse of ſinnes.)

1 THis is my faith, that al this whole Church and every mem-

Eſay 33. 24.

X. *Article.*

member thereof, have this happineſſe, to have all their ſinnes forgiven for Chriſt, being all waſhed in his blood: *Pſal.*32.12 *Heb.*8.10,11,12. *Apoc.*7.14.

2 This comfort I finde hereof, that howſoever I am a miſerable ſinner many wayes, yet none of all my ſinnes ſhall ever be imputed unto meé, being of this holy cõmunion: *Rom.*8.33.

3 This is alſo for my aſſurance, becauſe I can oft mourne bitterly, when I looke at my Saviour, whom by my ſinnes I have crucified; and doe abhorre them as none of mine, but fruits of that ſinne that ſtill dwelleth in me in part: and moreover, becauſe I can forgive and pray even for my very enemies, and have ſet my ſelfe to wage continuall warre againſt every ſinne: *Zach.*12.10. *Mat.*5.11. *Rom.*7.19,20. *Mat.*6.14. & 5.44,45.

The

The XI. ARTICLE:

The resurrection of the body.)

THis is my faith, that all bodies shall rise againe at the last day, when Christ comes; the bodies of all the faithfull, to eternall joy by the resurrection of Jesus Christ; though all the rest to condemnation: *Ioh.*5.29.

2 This is my comfort, that this my body now subject to divers infirmities, as sickness, manifold paines and sorrowes, &c. shal then arise a glorious body, like the shining body of Jesus Christ, free from any more misery, paine, or labour, all teares being wiped away from mine eyes: *Ioh.*19.25.26, 27. *Phil.*3.21. *Apoc.*16.17. & 14.13.

3 This is also further my assurance hereof, because I feele in my selfe the first resurrection by a dayly rising in my inner man,

XII. *Article.*

to newnesse of life; and by a comfortable fitting of my body in all the parts and faculties thereof, to serve the Lord: *Apoc.* 20.6. *Rom.* 6.11, 13. 1 *Cor.* 15.38.

The XII. Article.

The life everlasting.

THis is my faith, that instead of this transitory life, so full of labours and griefes, God hath provided for all this holy Church a most happy and blessed life, which shall continue for evermore: *Apoc.* 21, 22. & 22.1, 2, 3, 4.

2. This joy I find herein, that though my life be full of crosses & troubles, every day subject to a thousand temptations, & very momentany, yet then it shall be a most glorious life, when I shall dwell in Paradise in the presence of God, and all his blessed Saints and Angels for evermore: *Rom.* 8.18. 2 *Cor.* 4.17.

& 12.4. Pſal.16.11. 1 Theſ.4. 17. 2 Theſ.1.9,10.

XII. Article.

3 This finally confirmeth my aſſurance hereof, becauſe I feele the life of grace begunne in me already, whcih is the beginning of this eternal life, but that then it ſhall be farre more holy and glorious, and every way more bleſſed than the heart of man can conceive, and moreover for that he hath given me this grace to beleeve in the Son, I therefore know by the teſtimony of my Saviour, that I have eternal life: and withall he hath given me a heart to heare his voice with delight, ſo that I ſhall never periſh: yea my faith herein is ſuch, that I account all things but loſſe and dung, in reſpect of Chriſt Jeſus my Saviour, and all the troubles of this life, not worthy the glory that ſhall be then revealed unto me: and ſo ſtrive hard forwards towards this marke, labouring alwayes to keepe a good conſcience both to-

Gal.2.20. Rom. 14.17.

Joh.3. 18,36 & 5.4,25. 1 John 1.11, 13

XII. *Article.*

toward God and man: that I may ever be prepared for the full fruition hereof, and counted worthy to enter through the gates into the City: *Phil.* 3.9. *Rom* 8.18. *Phil.* 3.13,14. *Luke* 20.35. *Apoc.* 22, 14.

This is the victory that overcommeth the world, even our faith: 1 Joh. 5.4.

Be thou faithfull unto the death, and I will give thee the crowne of life: Apoc. 2.10,

Here is the patience of Saints, here are they which keepe the commandements of God, and the faith of Jesus: Apoc. 14.12.

I have sworne and will performe it, that I will keepe thy righteous judgement: Psal. 119. 160.

Then shall I not be confounded, when I have respect to all thy commandements: Psal. 119. 6.

Lord increase my faith: Luk. 17.5. Mar. 9 24.

The benefits of the practise of examination, to encourage us unto it.

it, sith it is wearisome and unpleasant to our corrupt nature.

1 PErforming [a] it aright, we shall avoid all hardnesse of heart, luke-warmnesse, sleeping in any sinne, and prevent an evill conscience, with many other punishments of sinne; and withall we shall be able to recover our selves forthwith, out of every grosse sin, and from Satans power, yea, even from the gulfe of the deepest despaire: *Psal.* 32.45.

The benefit of Examination.

[a] The labour is easie to the good heart, the benefit incomparable. Practice will make it very sweet. 1 Joh. 5.3. Mat. 11.30. Psal. 119.56, 60, 80, 101, 104. Lam. 3.39, 40.

2 We shall daily be putting off the old man, and putting on the new; strip us of the rags of our sinnes, and put on our wedding garment, to make us more glorious in the eyes of our bridegroome: yea, we shall cast away the workes of darknesse, and put upon us the armour of light: *Eph.* 4.21, 22, 23, 24. *Rom.* 12.12.

3 Being thus armed, we shall be so enabled to watch continually, and defend our selves against

Eph. 6.11, 12, 13, 14, 15, &c. Mat. 4.11.

The benefit of Examination. Jam. 4.7. Rom. 16.20.

against Satan and all his power, that hee shall never give us any deadly wounds: but wee shall put him to flight, and in time trample him utterly under our feet.

Prov. 2.9. Psal. 1.1,2. Psal. 119.136 2 Pet. 2.7,8 Luke 19.41, 42. Phil. 1.9,10

4 We shall be able to see the good way, and wherein the perfection of a Christian consists, with his true glory and felicity in this life, and to rejoyce in them that are such: and withall, to behold the fearefull state of the world, to mourne for it with just *Lot*: so to judge aright betweene the godly and the wicked, and specially to judge of our owne estate.

5 We shall be fitted in some measure (according to our place and callings as we are Christians) to teach, convince, admonish, reprove, exhort, and comfort both our selves and others: *Rom.* 15.14. 1 *Thes.* 5.11,14.

6 Wee shall be enabled to pray for our selves and others, with the whole Church of God, accor-

according to our severall necessities, and after the will of God in faith: and withall, to make a most sound confession of our owne sinnes generall or particular, and of the sinnes of the time, with feeling: and so most sweet thanksgiving for all mercies, with a like comfortable profession in our faith: *Job* 15. 7. 1 *Joh.* 5. 14. & 3. 22. *The benefit of Examination.*

7 We shall so grow in Christ, and repaire his image, as by beholding and observing our selves, we shall get most strong consolation, that wee are true branches of that holy Vine, lively members of Christs body, the very sheepe of his fold, to stand at his right hand, and hence most certaine assurance of eternall life, sealed unto us by his holy spirit: having in the meane time all the promises of this life, and that to come: all being ours and for us: 1 *Tim.* 4. 8. 1 *Cor.* 3. 21, 22, 23. 2 Pet. 1. 10, 11 1 Thes. 1 3. 4 5. Joh. 15. 1, 2, 7 8.

8 Seeing our growth in grace, per-

The benefit of Examination. Rom. 5.10. Gal. 3. 3. Heb. 10. 32, 33. 2 Tim. 4. 7, 8.

perceiving what sinnes we have overcome, and what graces we have obtained, we shall be encouraged to strive forward to perfection, untill we obtaine the end of our strife, the crowne of glory: *Apoc.* 2. 9, 10.

9 We shall shine as stars in the world, to the greater glory of our God, the comfort and good ensample of Gods servants, the conversion of the wicked, or stopping their mouthes, and leaving them more without excuse: *Phil.* 2. 15. 1 *Pet.* 2. 12, 15. & 2. 1, 2

10 Wee shall increase the brightnesse of our glory in heaven, as we have more glorified God in the earth: for the practise of this examination of the course of our life is a spirituall sowing, whereof we shall in due time reape a plentifull harvest, if we faint not: *Dan.* 12. 3. *Rom.* 2. 6, 7. *Mat.* 19. 28, 26. 2 *Cor.* 9. 6. *Gal.* 6. 6, 7, 8, 9, 10.

11 We shall be sure to get, and keepe a good conscience:

where-

whereof such peace, boldnesse, security and heavenly joy will follow in us, as passeth all understanding, and no carnall man can possibly feele, but onely those for whom the kingdome is prepared; because it is the beginning of it in this world: *Pro.* 15.15. *Rom.* 5.1,2,3. *Phil.* 4.7. 2 *Cor.* 11.12. *Rom.* 14.17. *Quest.*

12 Briefly, which is the sum of all, wee shall get this assurance, that Jesus Christ is our Saviour anointed for us.

our { Prophet. Priest. King.

having made us also Kings and Priests to our God for evermore. Apoc. 1.6. 1 Pet. 2.9.

Some necessary Questions *appertaining thereunto.*

1 *Of senselessnesse in sinne.*

2. CAn any man living, without feeling of his sin, and mise-

Queſt. miſery by it, or of his ſpirituall poverty, have any ſound hope of ſalvation by Chriſt?

Anſw. No: Chriſt is a Phyſitian onely to them that are ſicke, a deliverer of them who feele themſelves in priſon, calls them onely that travell, and are ready to faint under the burthen of their ſinnes; *Luke* 4.18. *Eſa.* 61. 1. *Mat.* 11.29,30.

2. *Of obſtinacy or wilfulneſſe in ſin.*

Qu. CAn any, who continue wilfully in any one ſin, refuſing to be ruled by the word of Chriſt and his Miniſters in all things, hope for eternall life by Chriſt, or the favour of God?

Anſ. No: they that come to Chriſt, muſt follow him; forſaking themſelves, taking up their croſſe daily, and learne of him to beare his yoke, if ever they will finde reſt unto their ſoules. They muſt heare his voyce, or elſe they ſhall be deſtroyed from among his people, for they that

Luke 9.23. Mat. 11.30 Mark. 16.24, 25.

deſpiſ

despise Christs messengers, refusing to heare them, despise him; and all that boast of faith, must shew their faith by their workes, to be a living faith, else it shall no more profit them, than the faith of the divels: yea all must follow holinesse, without which no man shall ever see God with comfort. The Lord also threatneth, that whosoever lives but only in one known sin, shall die the death, his bloud shall be upon him, *Ezek.* 18.10, 21. And if he wil not doe his indeavour to finde out his sinne, it is all one before the Lord: and much more if he shall sinne presumptuously: *Nu.* 15.30, 31.

Quest. Act. 3.22, 23. Luke 10.16.

Jam. 2.17, 18 Heb. 11.14.

3 *To whom sound comfort belongs.*

Qu. CAn any, but they who indeavour to walke with God in holinesse all their dayes, have any comfort that they shall be heard in their distresse? or can they pray?

Answ. No: for the Justice of God

Quest.

God will not admit it. For he that turnes away his eare from hearing the Law, his prayer is abominable. And what marvell is it, if God call to us, & we will not heare to obey him, though he heare not us, when we call & cry to him? Therefore we must hold this rule for certaine, God heareth not obstinate & impenitent sinners: according to that of the Prophet; That if we incline unto wickednesse in our hearts, God will not heare us: neither can we be sure that we shall never be confounded, untill we have respect to all his cõmandements: *Pro.*1.24,25,28,29. *Job* 9.3,31. *Esa.*1.15. & 66.2,3. *Psal.* 66,18. & 119. *Ezek.*18.11.

Prov.28.9.

Experiment generall.

TRy whether wee can finde any sound comfort in our prayers, that God will heare us in the day of our affliction or any time of need, or heare any other praying for us, or that any

any one of the promises of God belong to us, or so much as beleeve any Article of faith with comfort, untill we have soundly repented of all our sinnes (our knowne sinnes particularly, unknowne generally,) with a full resolution to know the Lord, and feare him, walking in all his commandements for ever, and departing from every sin: *Psal.* 32,3,4,5. *Jos.* 7. 10,11,12,13, 19. *Act.* 11. 12.

Quest.

4 *Of the causes of back-sliding.*

Q. SIth sin hath such fearefull effects, and men void of feeling of their sin, are in so dangerous a case: how come a number, who have had some good feeling, to such coldnesse in Religion, hardnesse of heart, and senslesnes in sin, as to make no conscience almost of any sin?

Ans. 1 By a vaine conceit that our case is good enough, comparing our selves with others, and not with the Law of God and the image of Christ, to which we

Quest. we should daily be more conformed: and by forgetting that we should every day grow better and better, untill we come to perfection; and that when we goe not forward in Christianity, we goe backward in Gods just judgement, for making so base account of those beginnings of his heavenly gifts: *Gal.* 6.4. *Psa.* 92.13,14. *Eph.* 4.13,15. *Heb.* 6.1,2,3,4,5,6,7. *Mat.* 25.

2 By neglecting the meanes of the preservation and increase of grace: as of living under a holy Minister ordained of God, ordinary hearing, reading of Scriptures, and other good bookes, constant receiving the Sacraments, conference, prayer, meditation, examination, fasting, and the like: or doing these things for a fashion onely without reverence, or at least, not waiting on the Lord for the fruit of them, or neglecting our calling, or being any way unfaithfull or negligent therein.

Mar. 4. 24,25 Heb. 10. 24, 25,38.

3 By

3 By committing some grosse sin, or living in some known sin, without effectuall repentance, as *Dauid*: or not glorifying God according to our knowledge of him, in practising all holy duties which he requireth: or at least not receiving the love of the truth soundly, but onely a taste of it, or for a fit to serve the time: *Mat.*25.29. *Rom.*1.21,22 24,26,28. 2 *Thes.*2.10,11,12.

Quest.

4 By overmuch greedinesse in seeking earthly things, whether our pleasures, profits, ease, or credit, or safety from troubles, which steale away our hearts, and choake grace, or seeking them more than Gods glory and his favour and love, with the things which concerne his Kingdome, or with the neglect hereof, and of the salvation of our brethren. For our love cannot be in the highest degree to two contrary Masters: but as it increaseth toward the one, it decreaseth toward the other. Neither

Mat.13.22, 44,45,46. Luke 8.14. Mat.6.33,10 19,38. Mat.6.24. 1 Joh.2.15.

Quest. ther will our jealous God part our love with the world: for either he will be loved with all the heart and with all the soule, and above all earthly things, or not at all: *Jam.*4.4. *Mat.*22.37. *Luke* 14.26.

5 By familiarity with the enemies of Gods religion, or men notoriously prophane or lukewarm professors: for it is the just Judgement of God to leade into temptation hereby, so giving us up for these sinnes: *Psa.*26.4,5. & 16.3,4. & 15.4. *Prov.*22.24, 25. *Deut.*7.1,2,3,4,5.

5 *Of finall Apostacy or back-sliding: whether a Child of God can fall finally?*

Ob. BVt if I finde once that I am a Childe of God and in his favour, I may be sure that I cannot fall away utterly, nor yet lose his favour, although I keepe not so strict a course, but somewhat follow my pleasures, and frame my selfe a little to the time,

time, or live in some things of which I am not perswaded that they are good, or omit some lesser duties. For God is unchangeable in his love, that whom hee loveth once, hee loveth to the end, and so infinite in his mercy, that he cannot take it from his utterly: besides that, in many things we sinne all.

Answ. Satan can transforme himselfe into an Angell of light perswading thee all is well, when it is nothing so: for thou mayest goe as farre as *Herod* or *Judas*, yet bee in no better state than they. Therefore it is good to follow the advice of the holy Apostle *Peter*, to give all diligence to make thy calling and election every day more sure, by keeping in all things this strict watch of the Lord, so encreasing in the practice of true piety. 2 Pet. 1. 10. Psal. 119. 6

2 Be it so that thou art the child of God, and in his favour: yet living in, or committing but

some one small sinne in thy account, or for doing that whereof thou hast no warrant: or wherein thou doubtest that thou offendest God, upon what faire pretence soever thou doest it, thou maiest indanger thy selfe, not only to lose the feeling of the Lords favour and love, but also all the experiments of his kindnesse, and gracious familiarity, and moreover, bring upon thee all the miseries befalling the impenitent person, mentioned in the first helpe of our examination, *pag.* 23. 24, 25, 26, 27. save onely the two last: as some of them thou art sure to feele, if thou prevent them not by speedy & earnest repentance: so that thou maiest come to that estate: as if thou hadst all the world, thou wouldest willingly give it to be assured of Gods favour; or else to have his hand to lye heavy upon thee all thy life long, as upon *David* after his adultery and murther: that thou

thou wilt thinke it madnesse, to buy the sweetest sin at so high a rate. Let that severity against *Moses* and *David*, the dearest servants of the Lord, warne thee herein; for this hath the Lord promised to his as a gracious favour, that he will correct their offences with the rod, and their sin with scourges, because hee will not utterly take his mercy from them, nor damne them with the Reprobate.

Psa. 89. 30 31 32, 33. 34. 35. Rom. 11. 29. Esa. 49. 15, 54 10, 49, 20, 21. John 13. 1.

6 *How to recover the feeling of the Lords favour, and to obtaine the removall or sanctifying of his judgement unto us.*

Qu. BVt how may I recover the feeling of the Lords favour, and remove his hand, when it any way lyeth heavily upon me?

Ans. The Prophet *Jeremy* answers. Thy sorrow being for thy sinne, thou must search and try thy wayes, and turne againe unto the Lord. 1. Thou must by di-

ligent ſearching finde out thy particular ſins, as neere as thou canſt. 2 Thou muſt acknowledge them according to their nature, with griefe and ſorrow of heart, aggravating them (according to their circumſtances) to increaſe thy unfained ſorrow and repentance, as *Nathan* did the ſin of *David*, and as *David* himſelfe. 3. In the ſenſe of thy ſin, loathing it, and condemning thy ſelfe for it, thou muſt cry earneſtly for pardon, in & through Jeſus Chriſt, not reſting till thou finde comfort. 4. Thou muſt offer thy ſelfe to God, to ſerve him all thy dayes, according to the ſtrict rule of his Word, watching againſt and abhorring all ſin, but eſpecially thoſe whereby thou haſt moſt diſhonoured and offended his heavenly Majeſty, or wounded thine own conſcience. So applying to thy ſelf the comfortable promiſes of the Goſpel, as they are ſet down before in the Articles of faith, waiting upon the

2 Sam. 12. 7, 8 10, 11. Pſalm. 51.

the Lords mercy, by continuing in [a] instant prayer, thou shalt at length undoubtedly finde true comfort, though he defer longer (as sometimes he doth, when we have made small reckoning of his favour or grieved his Spirit by some hainous sinne) and in his due time thou shalt have his hand removed, or much comfortable experience of the sanctifying of his corrections unto thee.

[a] Thou must prevaile as *Iacob* wrestling & weeping, hold fast, let him not goe before he have blessed thee, he will certainly doe it. Hos. 11.4,4 Meditate withall upon the rules of our direction in our examination chiefly rule 8.9,10.

7 *Of the certainty of Gods favour, and how it is increased.*

Qu. BVt when may I be out of doubt of this favour of the Lord?

Answ. Then, and so long onely as thou makest conscience, thus to walke with thy God in all his Commandements, as his obedient child, and doest stedfastly purpose so to continue all thy dayes, thou mayest be assured of his love, as of thy tender Father: and still, ever more and more, as thou increasest in more

obedience. Thine owne experience shall teach thee: for his love herein is as the love of fathers and mothers, but that it is so farre above theirs, as the heavens are above the earth: *Esa.* 49.15,16,17. & 55.8,9.

Therefore we are oft to consider of our growth, that it be sensible: As in trees, untill they come to their full greatnesse; in children, till they attaine unto their vigour; in good scholars apparent in their yeerely examinations. As these are more esteemed, the more they grow: trees, in bignesse and store of good fruit; children, in stature, obedience and wisedome; scholars, in the best learning and nurture: so is it with us in Christianity. And as the scholars are by their profiting incouraged to goe on with cheerefulnes and boldnesse: so likewise the obedient child of God growing as in grace, so in all comfortable assurance: *Jo.* 15.2, 2 *Pet.* 3.17,18

1 *Him-*

1 *Hinderance of our assurance of Gods favour.*

Qu. HOw comes it to passe, that so many doe never attaine unto any assurance of Gods favour, that they are in the state of grace: but remaine alwayes doubtfull, especially when once their consciences are a little awaked, or else come to lose their assurance of it?

For this, see it more at large in Master *Byfields* little booke of the signes & assurance of Gods love *pag.* 8. 9. &c.

Answ. In most it commeth to passe, because they never regard the getting of it, as not worthy their labour; or for that they thinke it unprofitable to be attained; or else content themselves with some common hope, at least, that they shall doe as well as others, and that God is mercifull.

But of those who have, and doe still desire to attaine it, many are usually hindred, through some of those causes of back-sliding, mentioned in the fourth question before, *page* 165. as

namely, Through conceitednes of the goodneſſe of our ſpirituall eſtate, and ſo, by not labouring to grow better and better every day. Or by neglecting ſome way, the meanes of the preſervation and increaſe of grace. Or by committing or living in ſome knowne ſinne. Or elſe for not glorifying the Lord our God according to our knowledge of him. Or for not receiving ſoundly the love of the truth. Or by that over-much greedines in ſeeking ſome earthly thing. Or it may be, thy familiarity with the wicked. But moſt commonly it is through want of care and conſcience, to examine ſeriouſly from time to time, our ſpirituall growth in grace, both in ſubduing & mortifying of every ſinne more and more, chiefly ſins following our nature & calling: and withal for lack of trying our daily increaſe in every Chriſtian grace, and ſtrength to performe each holy duty

duty more conscionably.

How a holy and sound Christian may want the feeling of Gods favour, and so of this assurance.

Qu. BVt may not a Christian use this examination, and also have in himselfe truely this growth in all graces; and yet want this assurance?

Answ. Yes, in case of melancholy, where the ill and noisome humors of the body doe darken the light of the soule, that it cannot so much as see, much lesse feele its owne happy estate; and especially when Satan, through the Lords permission, gets his advantage to hinder this mercy.

And so likewise in some spirituall desertion or temptation, it may fall upon any of us, even the dearest servant of God: as upon *Job* and *David*, for the humbling of us for a time, to awake us out of our security, or to try us, what reckoning we make of the Lords favour;

what we will doe for the attaining the same againe; that wee may learne to esteeme better of it, and to be more carefull to retaine it when we have recovered it, & ever to give it better entertainement: or to make his security, Justice, power, and mercy more knowne, in giving to Satan the greater foyles, to his owne the greater deliverances, and in making his tender care more seene, in watching over them in their greatest distresses, and the like. And finally, in many of the deare Saints of God, this much hindreth their assurance, through their own ignorance, and Satans subtilty, that they looke more at themselves, to finde perfection in themselves, then at Christ, in whom alone their perfection is; and so, that they more pore upon the weakenesse of Gods graces in them, then consider the soundnesse of the same, or the sufficiency of Gods grace in Jesus Christ,

Colos. 1. 10.

Christ, and of Christs merit, with his perpetuall intercession: appearing ever before his father for them, for their Justification and salvation, and to cause them ever to be accepted of him. Thus it is comonly in all those poore soules, who so much complaine of the hardnesse of their hearts, and that they cannot be sufficiently humbled for their wants and other sinnes, or that they cannot beleeve: which altogether forget, or are ignorant herof, that all our righteousnesse whereby we are justified in the sight of the Lord, and shall ever stand with boldnesse before our God, is wholly in Jesus Christ, out of our selves, and made ours onely by our faith in him, apprehending and applying him and his righteousnesse unto our selves: That our faith is not any part of the matter of our Justification, but the hand meerly to apply Christ unto us. Neither is it the truth and strength of

2 Cor. 12. 29. Heb. 7. 25.

Rom. 3. 22, 23. to the end Rom. 4. 5, 6, 7 &c. Rom. 8. 12, 3. Ro. 10. 3 1, 32

of our faith, but the truth and
soundnes of it, which thus layes
hold on Christ to make him
ours, though it be but as the
Mat.9.23,24. Luk.17.5,6. Mat.11.20. withered hand for feebleneſſe;
or for quantity, but as the grain
of muſtard ſeed: And ſo for all
Mar.12.33, 35. Gal.5.22,23. other graces of the Spirit, they
are onely to manifeſt our faith,
and the ſoundneſſe of it, and ſo
the truth and certainty of the
Spirit of God dwelling in us. In
all which graces this is a chiefe
part of our perfection, to be able
to feele and bewaile our imper-
fection; and in them all, we
Mar.9.23,24 moreover are indeed, & in Gods
account, ſuch as we unfaignedly
deſire and ſtrive to be. This
therefore is the wiſedome and
goodneſſe of our God, to leave
ſuch wants and weaknes in his
2.Cor.12.8. deareſt ſervants, to beate downe
the pride of our hearts (we be-
ing all in this behalfe exceed-
ingly prone to juſticiary Phari-
ſees) and thus to drive us alto-
gether out of our ſelves, to
make

make us to deny all our owne righteousnesse, accounting our best workes but as filthy clouts, for the impurity cleaving therto, and to teach us to give all the glory and praise, both of our justification, and salvation, to him alone in Jesus Christ, and to esteeme all but losse and dung in regard of Christ, and that we have enough, if we be found cloathed in the glorious Robes of his righteousnesse: and in a word (as blessed *Paul* speaketh) that we may be found in him, that is, not having our owne righteousnesse which is of the Law, but that which is thorow the faith of Christ, even the righteousnesse which is of God through faith.

Esa.64.6. Rom.3.27, 28.& 4.1,2,3 4,&c. Rom.11.32, 33,34,25. Phil.3.8,6

In these cases the cure of the body by Physicke is to bee looked unto, according to the direction given before in the sixt Commandement, to them who are any way troubled in minde, *page* 75.76. And so like-

likewise in the meanes how to recover the feeling of the Lords favour, *quest.* 6. *page.* 172. And chiefly our stedfast beholding Jesus Christ, giving God all the glory of our justification & salvation, and so of his favour and love in & through Christ alone.

The most certaine and infallible meanes to attaine unto the strong assurance of the Lords favours.

Qu. WHat is then the most certaine and infallible means to come to this strong assurance of the Lords favour, and of our present and eternall happines, so as let Satan and all his instruments loose upon us, though they may daunt us, and it may be for a time cause us to stagger through unbelieve, yet shall not be able to drive us from this assurance?

Answ. The daily practice of the triall of our spirituall estate joined with humiliation and instant prayer; especially this sound and constant course of exa-

examining our selves from Sabbath to Sabbath, in our preparation to come before the Lord according to the direction, *pag.* 21. and chiefely, by turning our eies from our selves, and our owne imperfections in the feeling of our wants, to Jesus Christ, and that absolute perfection to be found in him. For this true beholding Christ, and this alone, is it that can indeed bring unto our soules (upon certaine grounds and undoubted demonstrations) that peace and joy of conscience, passing all understanding, and that confidence, boldnesse and assurance which can never be appalled, when by the evident testimony of our conscience, we finde lively fruits of our faith and of Gods Spirit; though not in that measure which we doe desire, yet in truth and soundnesse, & in the longing desire of our soule, and that we doe not live in any one sin, so far as by wise and careful searching

we

we are able to finde it out, but hate and abhorre even the very least, and contrarily, that wee have not onely begun, but also doe increase in strength, and still more and more strive to walke in every commandement of God without reproofe, and that of true love to our Lord and Saviour. The reason hereof is, because these (as we said) are the undoubted evidences of Gods holy Spirit dwelling in us, and the unfallible fruits of a living faith. And because this unfained desire to performe a constant, cheerfull and perfect obedience, is the only true triall of a good and naturall childe, yea, of an obedient servant, a loyall subject, a faithfull spouse, a living member of Christ, one in whom Christ dwels and remaines, and such a one as is by Christ made a right heire of all, to raigne with him for evermore. Vnto this indeavour all the promises are made through the whole

Gen. 17. 1.

Gal. 5. 22, 23. James 2. 18.

Mat. 4. 1. 6. James 1. Psal. 10. 17, 18. Joh. 2. 7. & 2. 4. Psal. 119. 37. Mat. 12. 33. Jer. 29. 10. Mat. 25. 21, 23.

Booke of God, both for this and eternal life. This alone can shew our heart, which is otherwise deceitfull above all things: And finally, because according to this indeavor we must be judged at the last day.

The Sacraments a speciall meanes for the increase of our faith.

Qu. BVt may not the Sacraments be a gracious and a speciall meanes for the increase of our assurance?

Anſ. Yes, they in their right use are amongst the principall of those meanes ordained by the Lord, to keepe us from backsliding: and so for the preservation & increase of grace mentioned in the causes of backsliding. Seeing they are the Lords seales for the fulnesse of our assurance, both of forgivenes, and of his favour in Christs bloud; and so speciall helps for the stirring up & increasing of all the graces of God in us, & consequently of all spirituall strength & assurance.

Qu. 4. cause 2. *pag.* 257.

Quest.

Quest. When is our Baptisme such a seale and assurance to us?

Answ. When wee beginne to make conscience of our wayes, and are in some sort able to walk in all the good wayes of God, and so in newnesse of life, and are purged from our sinnes and corruptions wherein wee have lived, having the strength of our corruption abated in us. This is nothing else but the inward and powerfull baptizing by the Word and Spirit of Christ, whereby wee are fully assured that our sinnes are washed away by his bloud, and that we are ingrafted into Christ, and within the covenant of grace, and that our Baptisme is effectuall unto us for our salvation, and a certaine seale thereof. And as we feele this inward Baptisme, that is, the Spirit of Christ more framing us to this holy pattern, so is our assurance still more increased.

Eph. 5.26. 1 Cor.6.11.

Mat. 3 11. Joh.43.5. Rom.6.34. Gal. 3.27.

Quest. What are we to doe, that

that the Sacrament of baptisme may be thus effectuall unto us? *A.* By oft meditation, especially whensoever we see that Sacrament administred, of our owne duty & Covenant wherwith we are bound by our Baptisme: and that wee are not our owne but the Lords, being by our Baptisme wholly consecrated unto his Majesty: And withall, by labouring (chiefly in beholding the action of Baptisme) to apply unto our selves the love of God giving his Sonne, and of Christ Jesus offering himselfe for us; yea by applying effectually unto our selves the merit of his death and passion, even of his precious Bloud shed for us, for the washing away of our sinnes; that so the Lord may by his Spirit cleanse us, not onely for the guilt, but also for the filthinesse of our sin, still mortifying and burying the remainder of the corruption in us, and raysing us up daily to walke more cheerefully

Mat. 28. 19

Joh. 3. 16. Rom. 5, 6, 8, 9 10.

Rom. 6. 3. 4

fully in newneſſe and holineſſe of life.

Queſt. When is the Lords Supper ſo effectuall for our full aſſurance?

Anſw. When our ſoules are through the ſame nouriſhed to eternall life, by the Body and Bloud of Jeſus Chriſt crucified for us, and when we feele a further growth in Grace, and ſo thereby, a further confirmation, that we are in the Covenant of Grace, and in Gods love and favour.

Of our Preparation to the Lords Supper.

Qu. WHat are we to do, that it may be ſo effectuall and powerfull unto us, thus to nouriſh and increaſe our aſſurance?

Anſw. To the end that the Lords Supper may be ſo powerfull and effectuall, we are to doe ſome things before our receiving, ſome things in the very act of

of receiving, some things after.

Q. What are we to do before?

Ans. We are first to consider the necessity of our preparation, before we draw neare unto the Lords Table. 2. What ones we ought to be, whom the Lord calls to this Sacrament, and to whom it belongs. 3. That wee understand the meaning of the Sacramentall signes & actions, and be able spiritually to feede upon Christ, by and through the outward signes. 4. That wee have a true and lively feeling, that we stand in present need of the Sacrament; and so can come hungring and thirsting after it.

For your better helpe in this blessed worke, I refer you to those worthy Treatises written of purpose, Of our preparation to the receiving of the Sacrament, having here onely pointed at the heads.

For the first of these, *viz.* the necessity of our preparation, we are chiefly and most carefully to looke unto it, because the Lord is a holy God, and will be sanctified in mercy or judgement, in all who draw neare unto him, especially in his chiefe Ordinances, as namely in this. And therefore

1 Cor. 11. 31. Levit. 10. 3. & 22. 3. Exod. 19. 21.

fore hee hath so severely commanded and enjoyned all sorts, first, to examine and try themselves, & so to eate of this bread, and drinke of this cup, and hath moreover shewed himselfe so severe to his owne people, for their unreverent comming to this Sacrament. And finally, we may expect that God will measure us a measure in blessing and assurance, according to the measure of our preparation and care to come before him.

1 Cor.11.28. 2 Chr.30.18, 20. 1 Cor.11.29, 30, 31, 32. Mat.7.2. Psalm.4.4,5. Marke 4.24.

2 For the second, that is, what ones we ought to be whom the Lord calls to this banquet. We ought to be such as desire unfaignedly with all our hearts to walke humbly in all this Covenant of the Lord all our daies: for to such onely this seale of Gods covenant doth appertaine. And to this end, we are ever to try and examine our selves, in a more serious manner, before our receiving of this Sacrament, (though before each Sabbath we

are

are to doe it for our better preparation) yet then more carefully, according to the direction for the time of our examination, *page* 21. *Sect.* 4. 12. That we may not come lying in any one sinne, so farre as by our diligent search we can finde them out, but that we labour to bring our hearts to an unfaigned sorrow for them, and a true hatred of them all; even of the very corruption still remaining in us; so to prevent the Lords chastisements, and corrections for our carelesnesse herein. And moreover, that wee be such as have set our selves, at least in the full purpose of our hearts, to walk in all the commandements and ordinances of God all our dayes, and so doe feele both the Law and Gospell of Christ powerfull in us, to the increase of our sanctification and salvation. Finally, that we have begun to be such both for our faith & repentance, as our God requires of his

his people. And then though wee feele not our selves to be such, in such a full measure of conformity as we desire, yet if wee perceive that we be such in the inner man, that is, in a longing desire to be such, and in a full and constant resolution never to rest untill wee attaine thereunto; Christ hath ordained this Sacrament for us; both to assure our hearts, that wee are they for whom God hath given his Sonne, and also to increase our spirituall strength and all his graces in us.

Rom. 7. 2, 25

3 We are to be carefull that wee understand the meaning of this Sacrament, and also that wee be able by the outward signes and actions which we see, to conceive and be put in mind of the inward graces signified thereby; and that in such sort, as we shall see after in this manner of receiving, what is to be done of us then presently as we are communicating.

1 Cor. 11. 24, 25, 26. Exo. 13. 8, 14.

4 For

4 For the fourth, we are to bring our hearts to a lively feeling, that we presently stand in need of this Sacrament, and so can come hungring and thirsting after the Spirituall nourishment, which we shal be able to doe, when wee bring our soules to a right sense of these things. Mar. 5. 28.

1. That both our faith and repentance, and so all the Graces of God, yea, the whole new man, is exceeding weak in us, especially in regard of the time and meanes which our God hath vouchsafed us, and chiefly in temptation, which by our sound Examination of our selves, we shall easily discrene. 2. That it stands us upon to strive forward to perfection, and that without doubt we are but Hypocrites, if we thinke our selves perfect enough, and seek not to be perfect, as our heavenly Father is perfect, and that we must needs go backward in Christianity, if we goe not forward. And finally, that hee who hath the Spirit of Christ, cannot chuse but work forth his salvation both in feare and trē-

bling. 3. That God hath ſpecially ordained this Sacrament, as a moſt powerfull meanes for nouriſhing and confirming theſe heavenly graces in our ſoules, and ſo for ſtrengthening the new man, for ſo much as it doth effectually apply unto us, and aſſure our conſciences of the forgivenes of our ſins, through the bloud of Chriſt: from which aſſurance chiefly, as from a living fountaine, both the grace of adoption, and alſo the graces of ſanctification doe iſſue and proceed. And thus much for that which we are to doe before our receiving.

What we are to doe in the time of the adminiſtration of the Sacrament.

Qu. BVt what are we to do in the time of the adminiſtration, that we may doe it with fruit and comfort?

Luk. 22. 19. Jo. 4 33. 1 Cor. 11 24, 25, 26, 29.

Anſ. We are to labour according to the inſtruction and commandement of our Saviour, to bring our hearts to an inward feeling of all that which outwardly is done: becauſe

cauſe otherwiſe we diſhonour God, profane his holy Sacrament, and deceive our owne ſoules, if we thinke that the outward action alone will ſerve the turne. And this we are to doe, not only when the Miniſter goeth to the Communion Table, but from the beginning of the publike Prayers unto the end, (the whole action of the congregation aſſembled to receive the Sacrament, being termed by the name of breaking of bread) more eſpecially in theſe particulars. Acts 20. 7.

1 Seeing the Bread and Wine upon the Lords Table, prepared and conſecrated by the word, prayer and thankſgiving of the miniſter unto this holy uſe, we muſt with joy, of heart remember, and even behold how Jeſus Chriſt was prepared and ſanctified in his whole life, to be the only & al-ſufficient meanes of nouriſhing our ſoule to eternal life, and of preſerving us in the ſtate of grace, yea of ſtrenghtening and refreſhing us in all our troubles and temptations.

2 When we ſee the bread broken, and the wine powred out by him, then muſt we with griefe and indignation of heart, thinke of our ſinnes which crucified and pierced our Lord and Saviour, cauſing him to ſuffer ſo infinite & unſpeakable torments, and even to be a man of ſorrowes: And withall are we then rightly to conſider of the infinite juſtice of God; and his anger againſt ſin, that could not have been appeaſed but by this meanes alone.

3 When we ſee the bread and wine offered unto us by him, and do heare him in Chriſts name, commands us to take, to eate and drinke; then muſt we with joy and thankefulneſſe of heart, meditate of the wonderfull love of God towards us, not onely in not ſparing his owne Son, but in giving him for us; and moreover alſo in offering him thus unto us; and commanding us to beleeve in him; ſo feeding on him ſpiritually.

4 In taking the bread and wine, and in eating & drinking the ſame;

we

we are to ſtirre up our ſoules by faith, to lay hold upon, and to apply to oue ſelves all the merit of Chriſts paſſion; and to aſſure our ſelves, that all which he ſuffered is thus confirmed, and that by thoſe unſpeakeable torments of his owne Sonne, Gods anger is fully appeaſed, and his juſtice fully ſatiſfied for all our ſinnes. Thus to endeavour to feede joyfully thereupon, that we may not only feele our ſelves fully ſatisfied thereby, yea refreſhed and ſtrengthened againſt all temptations, but alſo quickned and enabled to walke more cheerefully in a holy obedience.

5 Beholding them who communicate with us, to ſtir up our hearts to beare a loving affection, as to them, ſo to all Gods people, being partakers with us of Jeſus Chriſt, and admitted with us into the ſame high dignity.

6 Having thus received theſe unvaluable benefits at the Lords hand, to offer unto him again, with joy & al thankfulnes of heart, not only the

sacrifice of almes, *viz.* something according to our ability, for the reliefe of the poore: and also of praise but even to offer up anew our bodies and soules to serve him in more holinesse, all the dayes of our life, in token of our thankfulnesse for this inestimable mercy of our redemption, and for this fatherly care in thus ordaining this Sacrament for the strengthening of our faith, so to nourish us to eternall life.

Heb. 13 16. Hos. 14. 3. Rom, 12 1.

What we are to doe after the administration ended.

Qu. WHat we are to doe, after our receiving, and the whole administration thus ended?

Ans. To try what increase of joy and comfort wee feele wrought in us by the Sacrament, in our further assurance of Gods love and favour in Jesus Christ: and so what further resolution we finde to leade a holy life, which will by Gods grace follow in us, if we have been partakers aright. If we perceive not this working, then are we wisely to consider, whether God may not justly deprive

deprive us hereof, for want of care in our preparation: which if wee finde, we are presently to humble our selves before God in reverent prayer, with unfained repentance for this our grievous sin, that judging our selvs, we may not be judged of the Lord. If wee cannot justly charge our selves with any such negligence in our preparation, but that we have done our diligence to prepare our selves, and yet cannot feele this assurance: and working, then are we in instant prayer and supplication to wait on the Lord, in the use of all other the holy meanes ordained to this end, especially using more carefull examination of our owne hearts and wayes, that we live not in some sin unrepented of, or at least, in the omission of the practice of some necessary duty. But if contrarily wee finde our assurance and comfort increased, and thereupon also our holy resolution, ever to walke more cheerefully with God, then are we to returne humble thanks for it to his hevenly Majesty

and begge of him the perfecting of this good worke in us; to resolve to doe our endeavour to come to this holy banquet, and that rightly prepared; and to be more carefull all our dayes to performe all our holy vowes, chiefly those which we have so publiquely renewed in the presence of his people: to observe more conscionably every part of this our Covenant with him, never sliding backe to turne to any of our former sins, but to strive and haste forward with al joyfulnes towards the marke, and the full fruition of his Kingdome and glory.

This will undoubtedly bring us such a strong assurance, that the gates of hell shall never prevaile against us, but that wee shall stand firme & sure against every assault of Satan, and that wee shall finde the Kindome of Heaven whilst we are here upon Earth, and an entrance opened abundantly to the full fruition of the eternall Kingdome of Glory.

But for this matter of our assu

rance-

rance thus increased by the Sacrament, I referre you (as I said) to the larger treatises written of purpose for the further direction and assurance of Gods people herein. And thus much for the manner of our fruitfull receiving of the Sacrament and the meanes whereby we may come to most strong assurance of the Lords love and favour towards us: and that it shall never be utterly taken from us.

Quest. *Are there not some speciall preservations against every sin.*

Ans. Yes; these following.

1 THat we be resolute to chuse rather to endure any misery, then to sin against God: as *Joseph*, *Daniel*, & the three children: *Dan.* 1. 8

2 That we consider the hainousnes of the least sin, that it is against Gods infinite Majesty, and the riches of his bounty in giving his own Son for us: also against his honour and that love & loyalty which we profess & owe unto him, for al his goodnes & mercies; and likewise against our covenant with him, deserving the

the eternall curſe of God: and more by the fearefull puniſhment of the ſin of the Angels, of *Adam*, *Lot*'s wife; ſo of *Moſes*, *Uzzah*, *Saul*, *David*, *Ezechiel*, *Joſiah*, and chiefly that inflicted upon the Son of God himſelfe for our ſin: ſo to accuſtome our ſelves to ſubdue the very leaſt ſins, ſeeing a Child of God cannot looke to carry away the leaſt fault againſt knowledge and conſcience, unpuniſhed, without ſpeedy ſubmiſſion & amendment: *Nũ.* 20.24. *Deu.* 3.26.

1 Chro. 13.10. 2 Sam.. 6.7. Pro. 5.8 & 6.25, 27.28. Acts 24. 25,26. Mar. 34. 44,46.

3 That wee warily reſiſt the firſt motions to any ſin, and be carefull to avoid every occaſion thereof, as we do of infectious diſeaſes: 1 *Theſ.* 5.22. *Gen.* 39.10.

4 That wee live alwayes as in Gods preſence, whoſe eye is ever on us, and who may take us away on a ſudden: remembring alſo our appearance before him: ſo making every day as our laſt day, alwayes prepared to give up our account: *Gen.* 17.1. *Job* 32.22. 1 *Cor.* 5.10.

Let thy great deliver.

5 That wee keepe continually a freſh remembrance of Gods great good-

goodnes, eſpecially his chiefeſt mercies, bodily and ſpirituall, ordinary & extraordinary, to ſay alwayes, as *Joſeph: How can I doe this, and ſin againſt my good God? Pſa.*103.2,3,4,5, &c.116.12,26. *Gen.*39.6. *Nehe.*6.11.

6 That we be walking ever painfully in our ſpeciall calling with God, as in the eye of our tender Father, that Satan may never take us out of our way. And ſo in the conſcionable uſe of all the meanes of grace: *Pſa.* 91.11. *Dent.*30.15,19,20.

7 That we keepe withall a perpetuall memory of the former miſery of ſin, and bleſſings of righteouſnes.

8 That above all we uſe fervent prayer upon al occaſions, to be kept by theſe preſervatives: 1 *Theſ.*5.17. *Epheſ.*6.14.

Qu. *What meanes may we uſe to keepe alwayes a tender conſcience?*

Anſ. Theſe following principally.

1 THis weekely [a] practice of conſidering our wayes, and carefully obſerving how we grow: *Pſa.* 119.59. *Jam.*1.25.

2 Carefully uſing all the meanes of

ance never depart out of thy heart. Look to this as thy life, thou that deſireſt to be kept from all evil and find the comfort that is in godlines remember when David was caught, & when God hath revealed himſelf moſt familiarly to his.

[a] Let experience teach thee.

of grace, neglecting not one: 2 *Tim.* 1. 6.

3 Avoyding presumptuous, or grosse sins: *Psal.* 19. 13.

4 Companying familiarly onely with the godly, avoyding the company of the wicked, so far as is possible, reproving their evill behaviour, where we may conveniently in all wisedome, bearing ever a secret detestation of their sin: *Psa.* 15. 4. & 16. 3. & 119. 63.

4 Watching against worldly cares and delights, that they steale not our hearts away from the Lord, and the duties we owe to him: *Mat.* 6. 24. & 13. 12. *Luk.* 21. 34.

If we thus watch, that we may never offend the Lord in the least matter, but ever keepe all his Commandements, having our eyes alway looking at him, as the eye of servants looking at the hand of their Master, we shall not need to feare; he will watch over us for good continually, and to save us from all evill. So long we are under his protection, his fatherly providence shal

feed

feed us, and supply all our wants: his watchfull protection shall make us safe.

This is the generation of them that seeke him, of them that seeke thy face, this is Jacob: Psa.34.6.

The way of the righteous shineth as the Light, that shineth more and more unto the perfect day: Prov.4.18,19.

Such as be planted in the House of the Lord, shall flourish in the Courts of our God.

They shall bring forth fruits in their age, they shall be fat and flourishing: Psal.92.13, 14.

The loving kindenesse of the Lord endureth for ever and ever upon them that feare him, and his righteousnesse upon childrens children, unto them that keepe his Covenant, and thinke upon his Commandements to doe them: Psalm.103. 17.18.

When others are cast downe, then shalt thou say, I am lifted up, and God shall save the humble person: Job 22.29.

FINIS.

BRITISH
14 FEB 87
MUSEUM

THE TRVE WATCH AND Rule of LIFE.

The Second Part.

Containing

The Rule and Summe of PRAYER.

According to the Patterne of the LORDS PRAYER

So plainely set downe, that the *weakest Christian, taking any paines*, may in a short space learne to pray of himselfe, with much assurance and comfort: both to get strength to observe the Lords Watch, and to helpe to turne away future Judgements.

LVK. 21.36.

Watch and pray continually that ye may be accounted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of Man.

LONDON,
Printed by *John Beale.* 1637.

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BRITISH MUSEUM

TO

TO THE RIGHT HONORABLE MY *singular good Lady*, Lady ELIZABETH, Counteſſe *of Huntingdon.*

OVr SAVIOVR hath not without good cauſe (Right Honourable) ſo oft called on us to watch and pray, joyning theſe two together, and warning his Diſciples in their greateſt dangers to watch and pray, that they might not fall into temptation: and alſo charging us all to watch and pray continually, that wee may be accounted worthy to eſcape the evils that ſhall come to paſſe, and to ſtand before the Sonne of man: Becauſe wee can neither watch, unleſſe we pray, to obtaine ſtrength from the Lord by it, nor pray with any comfort or power, unleſſe wee watch, nor ever get aſſurance to eſcape the evils that ſhall come on the world, much leſſe the temptation of Satan, & damnation

Mat. 13. 33 & 14. 18.

Luk. 21. 36

of hell, and appeare before our Saviour, unlesse wee both watch and pray. In regard whereof, first, my duty to the Majesty of God, who prepared the *watch* against so needefull a time, and after, so graciously caused my poore desire therein to be accepted in his Church, hath encouraged me to endeavour to adjoyne unto the *watch* this short direction for Prayer, as a second Part and unseparable companion for the further good of his servants, of whom sundry have desired it at my hands. And secondly, your most favourable acceptance of it, being dedicated unto my Honourable Lord, perswading mee of your Honours unfaigned desire both to observe the same, and walke in all the wayes of the Lord, have imboldened me to presume to offer this to your honourable Ladiship; to testifie my dutifull and thankfull affection to your Honour also; and withall, my fervent desire that you may both walke hand in hand all your dayes, in the selfe-same narrow way of eternall life, being of the same heart and holy accord, enabled thereunto by the Spirit of the Lord, obtained by continuall and instant Prayer: That so we may shine as glorious lights together in the earth, and after in the heavens, above the brightnesse of the Sunne for evermore.

This

This shall be in the meane time your key into the Palace of the Almighty, and to the presence-Chamber of his glorious Majesty: whereby you may be admitted at all times to most familiar conference, receive immediate answers from his Highnesse, obtaine the riches and pleasures of his house, with the most precious Jewels of his treasury, to adorne you far more gloriously than all the pearles and precious stones of all the Princes of the earth. All which shall utterly vanish as the dimmest starre, when the brightnesse of your glory shall appeare. You shall, as Israel, prevaile with your God have his Angels, and all the hosts of heaven at your desire, all being at a perpetuall league with you. You shall vanquish the devils, and put them to flight, overthrow the plots of the wickedest, and be accepted in your Prayers for the Church. Your honour shall thus subdue in your selfe each corruption; bring every thought into an holy obedience; finde the Comforter at hand in all your trials; the sweet voyce of the Spirit, making you with confidence to call him *Abba*, oh Father, and giving you most strong assurance of his kingdome, and the life of the Angels in the very terrours of death. And finally, you shall thus most happily redeeme the dayes past, and lay treasure up in hea-

Mat. 7. 5, 8. & 1. 1. Psa. 115. 18 Jam. 4. 8. Esa. 55. 4, 2

Gen. 31. 28 & 1. 2. Heb. 1. 14. Eph. 6. 18. Jam. 4. 7 Job 21. 27. 28, 29.

Ro. 15. 16.

ven abundantly, againſt the time of the perfect accompliſhment of your eternall triumph and felicity.

Whereunto according to my perpetuall bounden duty, I ſhall alwayes ſtrive during my life, both by my inceſſant Prayer, and all other holy meanes, which the Lord ſhall in mercy vouchſafe unto mee his poore and unworthy ſervant. And in this ſtudy towards your eternall glory and happineſſe, I reſt my ſelfe, nothing doubting of your like Honourable acceptation of this my poore endeavour, howſoever it be penned in a moſt plaine and familiar ſtile, not to delight the curious with an houres reading (which I leave to others) but to helpe the honeſt heart that is deſirous to learne of our Saviour how to pray, and to continue therein in this life, without fainting; that it may rejoyce and ſing with the Angels for ever after, when all others ſhall weepe and mourne, and never finde any comfort or reliefe.

Your Honours in the Lord

ever to be commanded,

JOHN BRINSLEY.

An earnest Exhortation to all sorts, to learne to pray, and to give our selvs instantly hereunto; by way of the Preface to the Christian Reader.

IT hath beene wished (Christian and loving Reader) that as I have gone briefly thorow the Commandements and Articles of the Faith, to set downe the True watch; so I would take some paines in like manner to goe thorow the Lords Prayer, to set downe the Rule and forme of Prayer; for our further perfecting, and better observing the same Watch. Whereupon, notwithstanding my great inability in respect of many of my Brethren, yet considering the Lords former mer-

cy,

cy, who shewes his power in weakenesse, and that by this motion of divers hee seemes to require my poore labour in this also: I have attempted likewise to make triall herein; the better to inable the simpler, and to stirre up all sorts to this holy duty of Prayer, that wee may obtaine strength from the Lord, to keepe his Watch more faithfully, innumerable other benefits procured by the same. And the rather weighing well into what dangerous times we are fallen, wherein the greatest part (as it is much to be feared.) in such a declining unto Atheisme, and generally to extreame coldnesse or lukewarmnesse, doe seldome or never pray privately; unlesse perhaps they use the Lords Prayer without understanding.

And of those who use to pray, some although they pray much, yet they doe it very superstitiously, to the provoking of the Lord, and hurt of their owne soules; in stead of receiving any true comfort therein, as all our Popish sort doe.

Others

Others have a desire to pray, but want ability or leisure, as all our young and weake Christians.

A third sort droope in their troubles, temptations and feares, and are at their wits end, as Jacob's *sonnes, not knowing what way to take, and so continue fretting and vexing themselves, or else attempt unlawfull meanes for their relieſe and comfort.*

A fourth are afraid to use the Lords Prayer as a Prayer, because they cannot comprehend the power and meaning of it in so short a forme.

A fift have gone forth with our Savior into the Garden, promising and beginning to watch and pray, which yet through our long peace, ease and prosperity are full ne asleepe.

Another sort live in monstrous sinnes; as in oppression and unmercifull dealing, deceit, secret uncleanneſſe, and the like, without repentance; and yet imagine that they doe pray, and that their prayers are accepted, and that they shall be heard

in

in the day when they cry, deceiving their owne soules.

A last sort, and those one onely, and scarce to be found, abide there in with our Saviour, in watchings, cries and teares; wrestling and weeping, as Jacob *for the deadly malice and bloudy threats of* Esau, *holding up also their hands in prayer, as* Moses *did in faith against* Amaleck, *to pacifie the Lords wrath, that it may not be powred out upon his people, for all our grievous provocations. To witnesse my love therfore yet further to all these, & to all other the Lords people, I have thought it my duty, to offer this weake labour also unto the Church of God, cõmending the successe therof unto him who is onely wise, and worketh by what instrumẽts it pleaseth him, and above all that we are able to conceive; Yet not before I had first communicated it unto some much reverenced of all for their learning and piety. Now onely I crave pardon to speake freely to each of these sorts particularly.*

And

And first, to you that pray not at all, looke but upon the necessity of prayer, consider well in what state you stand, untill you both can and use to pray in some sort; that you are in the state of damnation, having all things accursed unto you, and working your perdition; and that you but onely tarry for the execution of Gods vengeance: and then, if God open your eyes to see your selves and your danger, I shall not need to call upon you. For I know you will give no rest unto your eyes untill you both can and doe practise this duty, nor that you will ever let day passe hereafter, but reserve some part of it, from your pleasures and profits, to bestow on the Lord in prayer, at least a morning and an evening sacrifice.

1 Hearken you that pray not at all.

For you that pray in an unknowne tongue, or without understanding, be advised to spend no more labour in vaine, deceiving your owne soules; But learne of your Lord and Saviour to pray, according to that heavenly patterne, wherein all true wisedome and comfort are

2 You that pray in an unkown tongue.

are to be found, and which he hath prescribed unto you to use, if you be any of his Disciples; warranting you, if you so aske, you shall have: & then you shall finde him to answer to your hearts desire, and to carry you into all his saving truth.

3 You that desire to to pray.

And you that have a desire to pray, but know not how to performe this duty aright, I have chiefly intended your good: Both to direct you for the things which are principally to be begged of us contained in the Lords Prayer: the sum whereof I have indeavoured to set downe plainely in these short formes, applying them to the times: and also to helpe you for the manner of uttering your requests. Herein I have aimed at this specially, that by daily practice and meditation herein, you may better attaine to the true understanding of the Lords Prayer, and ever have it in fresh memory. Which being the true perfection and patterne of all holy Praier, doth in the infinite wisdome of God comprehend whatsoever wee can aske: that so

you having first gathered by wise observation in the Watch, a true catalogue of your owne speciall sinnes and wants, together with the maine sinnes and wants of the Church and Land (which all may see how they cry for vengeance) may be able of your selves, both for matter and words, to make a most holy confession of sinnes, and powre forth your supplications according to your necessities with comfort and assurance. I have set them downe in foure severall formes, all containing the same matter: some more shortly, because of our wearinesse in the best things, and chiefly in this duty of Prayer, (though most necessary:) the other somewhat more largely for the fuller understanding of it; and the heads in the margents for the better remembring thereof, or conceiving the like. I have set downe every forme more largely than others, to leade us, as by the hand, to the practice hereof, each being a more large exposition of the former. Not intending to tye any necessarily ever to use any one of these,

(though it were much better to use them or the like, than not to pray at all, or to pray unprofitably:) nor to use the whole ever at large (although all the things therein comprized, are to be begged daily for our selves, or our brethren, and wee shall finde wonderfull comfort when we can so begge them with understanding) but to use those most which chiefly concerne our speciall necessity, and the necessities of the Church and our Land: all which may bee referred to one of these six Petitions. As when we would pray for the glory of God, or to kindle the zeale of it in our hearts, or that he would shew his glory in the preservation of our King and Realme, to use the first. For the Church of God, and perfect unity therein, and against the proud enemies thereof, or to get more assurance that we are the true members of it, to the second Petition. The third, for cheerefulnesse in doing Gods Will, or submission to the same. The fourth, for dependance on God for the things of this life, and

against

against all worldly cares. The fift, for forgiveneſſe of ſinnes. The laſt, againſt dangers or feare of temptation, or any evill whatſoever. I have laboured to ſet downe the heads ſo plainely in the margent, diſtinguiſhing them by figures, that every one that is deſirous to learne, having but the ſeverall parts of the Lords Prayer in his mind, may meditate of them, haply at his worke, or as God gives any leiſure. Firſt, marking how many things are chiefely to be learned in the Preface; then in each petition, ſo in the concluſion. And ſecondly, labouring withall to feele the need that he hath of them, our miſery without them, and our happineſſe in injoying them; ſtirring up his heart to a vehement deſire of them; and then to try how hee can pray of himſelfe according to the ſame order; uſing in the meane time the helpe of one of the Prayers ſet downe to get fit words: And withall a daily meditation of his particular ſinnes, chiefly thoſe following his nature and courſe of life, with his

principal wants & dangers, chastisments and mercies received) which will be the speediest teacher to the simplest, to pray with true feeling & power. If you would wish further direction for the generall confession of sin, you may use the first & second helpes in the Watch, of the miseries and hainousnesse of sinne, pag. 20.25. *If for an increase in holinesse the third helpe, of the blessings following a holy conversation,* page 27. *If for true comfort and thanksgiving; you may use the helpe of the Rules for direction and comfort in our examination,* page 31. *All which, with the graces which we have obtained in the Law, and promises which we are assured of in the Gospell, must needs cause the simple to send forth most sweet prayers and thanksgivings unto the Lord. And so much for you that are desirous to pray.*

Now to you that droope and faint under your severall troubles and temptations, not knowing what

what to do, the Lord hath shewed you plainly what you should doe.

Learne of Eliphaz *in* Job; Acquaint your selves *with your God search our sinnes by the true triall.* Make peace with him: then you may lift up your face to God, *and make your prayers unto him, and he will heare you*: And his light shall shine upon your wayes. When others are cast downe, you shall be lift up, and God will have the humble person: *Therefore continue in prayer, wrastling with him; let him not goe before he have blessed you, he will certainely doe it: Prove and see. Only wait upon the Lord in the way of righteousnes, untill he send you comfort: using all holy and warrantable meanes to helpe herein, to serve his Divine and Fatherly Providence. But be afraid of so much as ever thinking of any indirect course (as to doe but the least evill to obtaine never so great a good, and much more of rebelling against the Lord or his Annointed,*

4 You that faint in your troubles. Job 22. 21.

Job 22. 29.

and that authority which he hath set over you: lest above all other your miseries, you bring upon you the terrors of an accusing conscience, and procure unto your selves most certaine woe and endlesse damnation. And thus much also for you that faint in your trials. If you desire further advice, looke the *Watch*, pag. 205. 206.

Rom. 13. 2.

5 You that are afraid to use the Prayer.

You that are afraid to pray, using the Lords Prayer as a Prayer, because you cannot comprehend the meaning of it in so few words, and for that the multitude abuse it; accept my earnest indeavour to knit our hearts in one, both by assisting you, that you may have the summe of the chiefe heads ever in fresh memory, as before your faces: and that who abuse it without understanding, may learne a more holy use thereof. If yet you say, that you cannot so comprehend the full meaning of it, and all things contained in it, the like you may say (as I take it) of every severall petition thereof, and so we should use none of them in our prayers at all.

For

For you beloved, that sometimes were fervent in prayer, but now are cold and heavy, or altogether falne asleepe; I say not unto you, Awake, Behold from whence you are falne, and the danger wherein your selves and the Church of God stands continually, seeing our experience teacheth us, that there is but a haires breadth betweene us and death, especially if ever the Lord should leave our Josiah, *the breath of our nostrils, for one minute into the enemies hand: but onely I put you in mind of the speech of our Savior to his drowsie Disciples. Sleepe henceforth and take your rest. Which the Lord in mercy save us from. But what meane all our prodigious signes? and above all, the worst, that almost all are falne asleepe in the midst of such inveterate and deadly malice, with all sort of grievous sinnes increased to the uttermost, to provoke the Lord after so many bloudy practices and terrible forewarnings sent of God so often and so graciously each after other, to prevent (if*

6 You that are falne asleepe.

I desire to awake you by oft beating upon this point.

it may be) the dreadfull execution of his most fierce wrath? What can we thinke of so many late and unwonted overflowings? some of thē in the middest and highest part of the Land, where the people were altogether secure, as not having the least thought of any danger by water; which altogether with former, (principally the inundation of the raging Seas) all must needes acknowledge to be the finger of God. Verily they cannot but seeme to presage some fearefull and speedy overflow of Gods vengeance, unlesse we awake and strengthen the things that are ready to dye. If our sinnes had been so increased in the dayes of Popish blindnesse, they had been nothing in respect: but now in such a glorious light (wherein all of us have been convinced so many wayes, and subscribed in our hearts to the truth of God, and also doe generally still justifie the good wayes of God) that wee should set our selves to trample under our feet all true pie-

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ty and power of godlinesse: hating or scorning all that so walke, how gracious, dutifull and blamelesse soever they be: This must needs make our sins unmeasurable sinfull, and above the iniquities of all other people.

And you that imagine you pray, and are accepted of the Lord, and yet live in your unmercifull oppression or any other hainous sin, may it not well be demanded of you, as the Lord doth of the people before the Captivity: Will you sweare, lye, dissemble, oppresse, build your houses with bloud, commit adultery, drink the bloud of soules, and all other evill, and yet cry, The Temple of the Lord, We are the servants of the Lord, and call upon his Name? Will the Lord take a wicked man by the hand? Can the Hypocrite call on God in the day of his adversity? No, no, you deceive your owne selves; you can never pray so as to bee heard, untill you have made peace with God by unfained repentãce: & by a

You that imagine you pray, & yet live in hainous sins without repentance. Jer. 7. 9, 4, 10.

L 5 care-

carefull restitution, peace with men. Nay, although you commit not halfe these sinnes, but live in any one of them, or o her like, hath not the Lord sayd, you shall surely dye for it? What good then can your prayers doe, when the Lord turnes away his eare (as from that which is abominable) and will laugh at your destruction, because you would not first hearken unto him to turne from your evill wayes, while he stretched forth his hands unto you?

Ez. 18.10. 11.

Pro. 28.'6. Pro. 1.24, 25,26.

8 You that still continue with our Saviour.

Therefore unto you (my deare brethren of all sorts and degrees) who have continued with our Saviour hitherto, in watching, prayers and teares; and yet at length begin as Moses to faint, with long holding up your hands, or are in danger thereof: I unfainedly desire of the Lord, that I may be as Aaron or Hur, to helpe to confirme your weake hands and weary knees. Let not your hearts faint: The Lord our God is with us, while we are with him. Let us continue wrast-

Deut.21.12,3.

1 Chro.25.5.

ling

ling and weeping, and become so much the more instant and importunate, as the sinnes and dangers doe more increase: urging him ever with his owne glory, with the pride of his enemies, and their blasphemies, if ever they should prevaile: together with his gracious promises, love and former mercies, both to all his owne people in all ages, and especially towards our selves, declared hitherto in all our peace, prosperity, miraculous deliverances, with continuance of the Gospell beyond all expectation.

Three things wished at the hands of all, fearing God.

Oh that all the Land fearing the Lord, and the tokens of his displeasure, had hearts to performe these three duties to his heavenly Majesty!

1 Each to know and amend our speciall faults.

First, that every one of us would but learne to know our owne speciall faults and wants, by carefull meditation in the Law, together with the sinnes and wants of the Church and land; and so to consider each night how we prevaile in reforming our selves, and then frame our pray-

er

ers and thanksgiving accordingly. For each of our particular and principall sinnes are as Satan that stood at Jehoshuahs right hand, that our prayers cannot go up unto the Lord; and of all other sinnes, that every one whose consciences do accuse them of cruelty towards their brethren, would take away that crying sinne of profession, crying loud for vengeance. That sinne which brought the flood of waters, when the earth was filled with crueltie: which principally brought in the first Babylonians to oppresse and spoyle the great men in Judea, and to make those goodly houses desolate, which had formerly beene built by the oppressions and spoyling of the poore. Thou which makest the poore to sigh, being wearie of their lives; whose sighs the Lord must needs heare and avenge, when man regardeth them not: that sinne, which will shut up the bowels of the Lords mercy and mercy and compassion, that he will shew us no more mercy, but will reject all our prayers, because we would

Esa. 5. 8, 9.

Psal. 12. 5.
Exo. 22. 21 22.
Deut. 9. 7, 8, 10.

would have no mercy on the poore, no, though Noah, Job, *and* Daniel *were amongst us, that they should but save their owne soules: And so it must needs threaten a fearfull desolation unto our sinfull Nation, unlesse it be speedily redressed. Besides the blasphemies of the idolatrous enemies of the Church of God for it, and their bragges of their works of mercy and pity: thereby moving the people to a discontentednesse, and to dislike of the Religion of the Lord, as being the breeder and nourisher of all such cruell and unmercifull dealing; though even in this same bloudy sinne, they be as deepe as any other.* Ezc. 14. 14

2 To learne of our Saviour to pray.

Secondly, that all would learne of our Saviour to pray as he hath commanded. I have this confident hope, that the weakest Christian amongst us, having a good heart, although he haue never beene able to utter his requests to God for himselfe, or for Gods Church, would in few weeks (but following this poore direction) learne to pray in feeling with much com-

My hope of the simplest. Learn but the briefe forme, or the chiefe heads of the margents, and try, ma-

king them your morning meditation.

comfort: and those who want good hearts, would by this practice obtain them.

Thirdly, that we would all joyne to pray according to the [b] two first Petitions, for the Church of God, our Prince and Realmes, with true unity therein, and against all the enemies of them. For then undoubtedly we should neither need to feare the practices of Popes, Seminaries, nor devils, nor yet all the enemies of the world; but onely stand still with Moses, and see what the Lord would still do for us. All the difficulty is in these two: and therefore all Gods servants are to be more earnestly stirred up unto them, and the rather for that striving in them, we shall prevaile in all, and obtaine the very desire of our soules, for that we have the promise; That seeking first the kingdome of God, and his righteousnesse, all other things shall be cast upon us. Happy shall they be, whom the Lord singles out unto this worke, to be, if it were, but as one of Gedeons three hundred, for the perpe-

[b] To pray according to the two first Petitions chiefly.

The fruit hereof.

perpetuall preservation of the Church of God, and their Countrey. But for the rest, although they scape the Beare, yet a Lyon shall teare them in pieces. For though they be delivered with Gods servants from the temporall judgement, yet the eternall wrath of God doth certainly remaine for them. Wherefore give me leave to speake a little further unto your soules in this important businesse, if I may wake but some of you.

Amos 5.19. A further pressing the exhortation to Prayer.

2 To them that live in pleasures.

You that spend your lives in pleasures, will you not be perswaded to spend some few houres in this heavenly worke, to intreat to the Lord for the saving your selves, and the people of the Lord? Oh that you knew the unspeakable sweetnesse that herein you should finde! whereas in your vaine pleasures what can you looke for, but intollerable bitternesse in the end? will not all these increase the wrath against us? Whereas the changing them into Prayers, with fasting and teares, would be as the sacrifice of Noah, wherein the Lord would certainly

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ſmell a ſavour of reſt: And as the repentance of Nineveh, *that he that had compaſſion on the poore ignorant heathen, would much more cauſe his face to ſhine ſtill more bright upon us, whom he hath vouchſafed ſo long the profeſſion of his name. Know it for certaine, as the Lord hath given any of you more of his outward bleſſings, and with them more time and meanes to ſerve him, ſo he lookes for ſo much more time at your hands, to be ſpent in inſtant prayer, then of any other of the earth, and ſo muſt your account be. Do not the Popiſh ſort that live in your boſomes, obſerve, beſides your extreame irreligiouſneſſe, how you never uſe to pray privately, or with any devotion? and are they not hereby hardened to like farre better of their owne blinde ſuperſtition, wherein they ſpend ſo much time in prayer, though that kinde of prayer be but vain babling, as the Scriptures beare witneſſe? How will you anſwer your God for the bloud of ſo many ſoules as hereby periſh? If you could be perſwaded*

swaded (which you will one day feele, either in this life, or when it is utterly too late) that these and all other your sinnes, wherein now your felicity, will be as so many swords to pierce your poore soules, and so many devils to torment you eternally; and your repentance and death altogether uncertaine; you durst not let one minute passe, but you would fall into bitter mourning for all your sinnes, and for your time so ill spent; and be warned by our Saviour to begin to watch and pray, that you may escape all these miseries, that otherwise will certainly come upon you.

2 To all kind of oppressors and unmercifull men. Dan. 4. 24.

You also that have filled your houses with the spoyle of the poore, and the earth with their eyes, the cry of your sinnes is gone up into the heavens, that the Lord threatneth to be avenged forth-with. Let the counsell of Daniel to Nebuchadnezzar be acceptable unto you, if you will escape the Decree that is comming out against you: Breake off your sinnes by righteousnesse, and

Esa. 1. 16, 17, 18, 19, 20.

and your iniquities by mercy towards the poore. Repent and make restitution while you may. Cease to do evill, learne to do well, seeke judgement, relieve the oppressed, judge the fatherlesse, and defend the widow, as the Lord bids you by his Prophet. Then you may pray, and your prayers shall be heard: Though your sinnes were as crimson (that is, most bloudy sinnes) yet they shall be made as white as snow. If ye consent and obey, ye shall eate the good things of the Land: but if ye refuse and be rebellious, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. Your oppressions which have pressed downe the poore unto the ground, will one day crush you into the bottome of hell, and will be a load heavier then the whole earth upon you, that you would give all the world, if you had it, to be disburdened of them. And at your death, the judgement threatened unto Jehoiakim, *shall surely light upon you, that none shall lament or mourne for you, to say, Ah*

Jer. 22. 18, 19.

Lord,

Lord, ah his glory; but all shall rejoyce, that the earth is eased of you, and your remembrance shall remaine most vile and loathsome to all posterity, as the memory of other oppressours hath done before.

3 To the worldling

For you that could never spare so much as one houre from your worldly businesse to private Prayers, when God opens your eyes to discerne the true profit hereof, above the other, and that hitherto you have beene meerly of the world, and utterly without God; howsoever you looke to your worldly businesse, you will looke to this businesse of the Lord, and set your selves time of prayer, which the gaining of the world cannot make you forget.

4 To all that cannot pray of themselves nor regard to learne.

Finally, so many of you as can talke with men of any worldly matter, and make any request for this present life, for whatsoever you need, and yet could never utter so much as one speech, no, not in secret to your Father in heaven, nor make any one supplication for any heavenly thing with feeling; how can you thinke

thinke that ever you were touched with zeale of Gods glory, or of his kingdome? Or how can you imagine that you can be the children of the heavenly Father, or have any interest in the Lord and his kingdome? or be any thing but meere worldlings, savouring onely the world, and it alone your portion, having a world of miseries and torments remaining for you for ever? Learne therefore to pray above all; you will finde this a treasure ten thousand times better then all our wealth and pleasures. For what you would have, this will undoubtedly procure you, as farre as shall be good; and whereas all the honours, pleasures, riches, and friends in the world, can never give you any true contentment, nor adde one minute unto your life; this onely will fill your hearts in heavenly contentation with abundant joy and gladnesse, and make you live and reigne with Christ for ever in the heavens.

5 To all that

Now, so many as acknowledge that

that thus indeed you ought both to watch and watch and pray, and yet will but onely give these the reading, without care to learne the practice of them, or happely having some good motions or purposes to put them forthwith in practice, or it may bee, have begunne well, yet through your pleasures or worldly businesse, or at least, a carnall sloth and security, shall leave them off, and returne to your old courses; bee warned from the Lord. For this will certainely be one further witnesse and conviction against you, than ever formerly you received. And much better it had beene for you, that you had never seene this way of life thus plainely and easily set before you and how you may either helpe to preserve the whole, or at least escape our selves from the evils to come than after you have knowne it, and subscribed in your hearts to the truth and necessity of it, and happily put your hands to the plow, to looke backe againe. Remember Lot's *wife*

acknowledge the truth and necessity thereof.

wife, if you be out of Sodom, hie for your lives, untill you be safe in Zoar. And being safe your selves, learne to be as importunate with the Angell of the Covenant, when you but thinke of the sinnes of the Land, as faithfull Abraham *was: comforting and incouraging your selves in this, that you are not alone, but many with you, and that the Lord hath yet his ten righteous left, in all quarters some, that mourne and cry for all the abominations. If in this attempt I have fayled of that I doe desire, I humbly crave pardon, and also that my good will may be accepted in this endeavour, intended chiefly to helpe the simple. Vouchsafe me your better direction, and I shall willingly follow it. My desire is to labour herein, also to bring this, together with the Watch, to more perfection, if I shall finde it accepted, and that it may bring the least good to GODS Church, in which I desire not to live one day longer, than I may be some way profitable.*

To them that are not perswaded of such present necessity of prayer but thinke me over-fearfull.

Con-

Concerning the present necessitie hereof, (that I may neither seeme over-bold, nor yet too fearefull of some grievous judgement without cause) I desire of all sorts, that you would examine it betweene the Lord and your owne conscience (to whom I appeale, and which I know will witnesse with me when I shall stand before the great Tribunall) your consciences, I say, not asleepe in this deepe security, but either thorowly awaked by the Law, or as they were upon the instant of the discovery of the Cunpowder plot; or at any time before any of our great deliverances, fully accomplished in the midst of our extreame dangers. Remember but whether your hearts were not then as my heart is now; that if God had done with us, as he then threatned, hee had beene most righteous, and we justly deserved it. Did not all hearts tremble in the acknowledgement of his most righteous judgement, if he had so proceeded, and of the infinite riches of his mercy in sparing us? And who

who would have confessed in any of these dangers, that it was full time for each to have taken himselfe to his armour; to runne to God by instant supplication, and stood up in the breach, and for every one to have learned to watch and pray? And must not our case since be farre desperate, we having received thus our third most terrible admonition, together with so many mercies still heaped upon us? Let us but think what we have done since that time, to secure us from the finall execution of his vengeance. Have we not most fearfully increased the transgressions, going still many degrees backewards, running from the Lord, and sunken deeper in our rebellion, in stead of turning to him, according to our oft promises, and his infinite mercy? Besides our impudency in sinning; and our eating upon another in every corner, and each degree racking all things to the uttermost farthing, and all commonly to maintaine pride, and all excesse

coun-

staines from evill maketh himselfe a prey. Let but commonnesse of that one direfull and threatning sin of quaffing beare witnesse, that sinne condemned by the Heathen, in Assuerus *Court, in their greatest pompe and excesse that ever we reade of, and registred in Gods Booke for that cause. Although wee cannot imagine that ever it was practised in halfe so odious a manner, as it is ordinarily with us every where, in scorning the Lord to his face, and sacrificing to Satan: Our cloakes of civility will prove but* Adams *fig-leaves. Inquire of our owne hearts, whether this be not the generall verdict of all whom God hath touched, or who retaine any of their ancient feeling; yea, whether the very blinde may not grope it; that there was never a greater decliving to all loosenesse, open profanenesse, and even Atheisme, heard, or read of in any age, where the Gospell was so professed, as amongst us; nor that sinne*

was practised with so high a hand: And then answer plainely, whether the Lord may not justly get himselfe glory of us, in the declaration of his justice, and the power of his wrath against our sinnes; seeing the riches of his mercies in sparing and delivering us, have made us so farre to exceed, as to deny the tokens of his wrath, and despise him to the face, scorning and hating nothing so much as a holy care to serve him according to his will. Or what followes amongst men (even the most equall and mercifull) after the third admonition at most, but the due execution and finall expulsion? And whether wee have not just cause to feare and seeke to pacifie his wrath: Yea, whether he may not most righteously cause even us his owne children to cry in feeling the miseries, which have not cryed out in seeing the abominations, and seeking to pacifie him? And also whether he may not justly plucke the world

from

from us, which hath so bewitched and plucked us from him? And to conclude, whether it be not much better that we each awake and meete him in time with intreaty of peace, because he is so mercifull, then to be awaked of him, and cry day and night (as his people of Juda *did in the captivity) when it is too late, and hee will shew no more mercy, untill his worke be accomplished upon us? Thus having presumed in this second part also, to testifie my heart, and my earnest desire of heavenly Union, and all happinesse to Gods Church, and this our Nation, I take my leave, with my instant prayers, that all Gods servants may have their eyes open, to see the necessity of this worke of repentance, and of Prayer above all other, and their hearts prepared to set themselves forthwith hereunto: which hath made me the longer in perswading unto it. The whole successe I leave to his heavenly Majesty (whose this*

Esa. 63. 5. Ezec. 22. 30. Judg. 5. 23.

worke is, and who hath long called us all unto the practice of it, looking and wondring that so few have come to helpe in it) whose arme alone hath helped us hitherto, and will for euer, if we can but onely cry unto him as wee ought.

THE

THE TRVE WATCH.

The Second Part.

CONTAINING THE
Rule and Sum of PRAYER.

Wherein the weakeſt Chriſtian taking a little paines may learne to pray of himſelfe.

Three principall Points to be firſt learned of every true Chriſtian as a preparative to PRAIER.

1 *The neceſſity of Prayer.*
2 *The ſpeciall Properties of them that can pray.*
3 *The power of Prayer rightly performed.*

The neceſſity of Prayer.

1 Without this we cannot give the Lord his due glory.

WIthout this conſtant practice, we can never give God his due Glory, which is the maine end, both of our Creation, Redemption, and of all his

mercies, yea of our whole life; for herby we acknowledge that we have received, and seeke all good things onely from him: That we depend on him, and give all glory to him alone.

We can neither be assured that wee are Gods children, nor that we have right to any creature. Rom.8.15,16 Gal.4.6.

2 We can never come to any assurance that we are in the favour of God, or are his children, before we make conscience to practise this duty of prayer daily: for the spirit of prayer (which makes us to pray with sighes and groanes) is the earnest and seale of our adoption, and is given unto us so soone as ever Christ is made ours by faith: and therefore in the meane time being of yeeres of discretion, we have cause to feare that we stand in the state of damnation, and are theeves and usurpers of that which we have.

All things work to our damnation without prayer. 1 Tim.4.5.

3 We can have no comfort that the things which we enjoy shall be to our salvation: but to increase and seale up our condemnation, seeing they are only

ly ſanctified by the Word and prayer, and for that we receive them without giving the Lord his due glory.

4 We cannot looke to obtaine any one thing as a bleſſing, of all thoſe things which our Saviour hath taught us to pray for, not to turne away any one evill but by Prayer: for God hath ordained this to be the onely hand hereunto, ſaying, *Aſke, and ye ſhall have.*

4 We cannot looke to obtaine any thing as a bleſſing, nor to turne away any evil Matth.7.7. Jam.1.5.6.

5 Seeing every worldling can ſpeakê to his friend for worldly things, and every childe can, and uſeth to runne to his loving Father, making his moane and requeſt for whatſoever hee would have; how can we imagine, that God is our heavenly and tender Father, or we any thing but meerely earth-worms and worldlings, untill we uſe to runne unto him daily to beg of him heavenly things, which we continually and principally ſtand in need of?

5 We are elſe but meere worldlings, feeling no want, not able to ſpeak of any thing elſe. Rom.8.5.

6 Otherwiſe we cannot be ſaved. Heb. 5. 9. Luk. 18. 1. Matth. 6. 9.

6 If we will be ſaved, we muſt pray, ſeeing our Lord and Saviour (who will ſave onely thoſe that obey him, and deſtroy all the reſt) hath ſo oft charged us to pray, and that continually, as the importunate widdow, teaching us alſo ſo plainely how to pray, leading us by the hand if we will be guided by him, and made us ſuch gracious promiſes if wee will pray; and contrarily deſcribing the accurſed Atheiſts to be ſuch as call not upon his Name.

Pſal. 14. 4. Jer. 10. 25.

The Lord call us all to ſtep into the breach with Moſes. Ezek. 22. 30.

7 Laſtly, the Lord our mercifull God, at this time eſpecially, calls us all that are in any favour with his Majeſty, to ſtep up into the breach, to ſtay his hand from being avenged for the generall over-flow of iniquity in all eſtates; Concerning which, all naturall men could ſay long agoe, that God muſt needes bring ſome terrible plague upon our Nation, without

out speedy Repentance: which indeed he had done sundry times since (a but thrice above all other, never to be forgotten) had not his hand been wonderfully stayed: wee notwithstanding, in stead of repenting, having growne much worse in every kind of iniquity, being now become not onely secure, but also hardned in all our evill courses, doe make but a sport of sin, and a scorne of all those who make any conscience to walke in the wayes of the Lord: whereby our sinne must needes be increased to the uttermost. And much more considering the Lords most miraculous deliverances of us, his continuall threatnings and admonitions by his servants proclaiming his wrath; warnings from heaven and earth, a continued pestilence for so many yeeres together, visiting every corner of our Land; the raging of the winds and waters, to such a ter-

a At the invasion. The death of Q. *Elizabeth* The Gunpowder plot

ror and desolation; the sword set to our very hearts; the grave prepared for us by our enemies; yet we delivered and sundry of them throwne in as our ransome.

Reade with reverence the Prophet Jeremy, with the rest, who lived hard before the captivity, even in Jonahs dayes, and compare times with times, and it will make us cry instantly to God day and night.

Now after all this, and that in the cleere light of the Gospell, with innumerable mercies beside, and sundry promises of amendment, we waxing still worse & worse, and now without all hope of recovery; how can it be but the Lord must needs wax weary with forbearing? or what comfort can be left us, but onely the instant Prayers of Gods faithfull servants, either to stay his hand still, or to secure us to be hid in the evill day? If all this cannot awake us, yet this one thing well considered, will undoubtedly rowze us, as the certaineſt evidence of vengeance approaching, that those enemies by whom hee hath so oft threatned us to avenge his quarrell, and whom

whom we all know by long experience to thirſt moſt greedily after our bloud, are againe increaſed in number, pride and malice, after the time that we had thought them utterly quaſhed for ever riſing, or once daring to ſhew their faces againe. So that we, knowing their holy Fathers diſpoſition, bloudy poſitions, *Machiavelian* plots, and practices of their curſed religion in al Countries, muſt needes ſee our ſelves in imminent danger of utter deſtruction every houre more than that mighty arme ſhall ſtill protect us; which wee know to be juſtly ſtretched out againſt us for our ſinnes, and the power of prayer which hitherto hath ſtaid it, to be fearefully abated.

The

The ſpeciall Properties of them that can pray with true *feeling and aſſurance to be heard*, evidently grounded upon the LORDS PRAYER.

Every one cannot pray Joſh. 24.16.

AS *Joſuah* told the people, that they could not ſerve the Lord, ſo it is very evident, that every one cannot pray with comfort.

John 9.31. The blind man could ſay, We know that God heareth not ſinners; but if any man be a worſhipper of God, and doth his will, him heareth he: According to that of *Salomon*: Prov. 28.9. Hee that turneth away his eare from hearing the Law, even his prayer ſhall be abominable. And *David* ſaith: Pſal. 66.18. If I regard wickedneſs in my heart, the Lord will not heare me; Pſal. 34.15. But (ſaith he) the eye of the Lord is upon the righteous, and his eare is open unto their cry. Thoſe therefore that

that will pray with power and assurance, must be qualified with all these graces, at least striving after them.

1 Wee must bee the children of God, borne anew by his Word and Spirit, having some assurance of his favour, and a desire to grow therin: carrying alwayes childlike affections to his Majesty. For we must come to him as to our dear Father, and be able by the Spirit of adoption to call him *Abba*, Oh Father.

1 We must be children of childlike affections toward our heavenly father, and able to call him Father. Rom. 8. 15.

2 We must ever come unto our Father, onely through his beloved Son, by whom we are reconciled, made his children, & kept in his favour: and withall in a true sense of our unworthinesse to be called his children, or to make any request unto him. And so we must make our petitions onely in the Name of this our Lord and Saviour, in whom alone our Father is well pleased: begging in faith, that is,

2 Wee must come in faith onely in Christ, and in a true sense of our owne unworthines Luke 15. 18, 29. Jo. 16. 23, 26.

James 1. 6.

is, in full assurance to be heard for Christs merits, in whatsoever wee request of our tender Father.

3 Eccles.5.1. In all humility, as being but dust and ashes, yet with our harts lift up to heaven. Psalm.25.1.

3 Wee must come in all humility before his heavenly Majesty, remembring wee are but dust and ashes; yet full of heavenly affections; able in some measure to lift up our hearts unto him, and to be onely conversant with him in the Heavens for the time of prayer principally; having all our thoughts separated from the earth, and all earthly cogitations, because, we speake to our Father which is in Heaven.

4 We must be brethren tenderly affected towards all the children of our heavenly Father. Mark.11.25. Jam.5.16.

4 VVe must be brethren, of brotherly and tender hearts towards all the children of our heavenly Father, that is, toward all those who soundly professe the Gospell of Christ in word and conversation; because our heavenly Father will have us hereby both to declare and increase our love praying all one

for

for another, and in the name of all, as deare brethren, and feeling members, crying earnestly for all, *Our Father.*

5 VVe must be such as are zealous for the Glory of our heavenly Father, desirous both to behold his glory shining brightly in all his VVorkes, and chiefely in his heavenly VVord: and such as labour to draw all others to a like reverent admiration therof: making this end of all our endeavours, that our heavenly Father may be honoured: and casting all our thoughts which way wee may gaine him any glory: Such as are more afraide of dishonouring him any way, or offending him even in our thoughts, then any evill that can befall us in the world, and such as use to mourne for all the dishonours done unto his heavenly Majesty, that we may ever both truely begin and end our prayers with this fervent desire: That

5 Zealous of our Fathers glory above all things in the world.

That his great Name may bee glorified, because all Kingdom, power and glory are onely his for ever.

Seeking first the Kingdom of heaven, and the righteousnes thereof. Matth. 6. 33.

6. We should be such as first seeke his Kingdome and his righteousnesse, that is, the inlargement of the Church wherein Christ reignes and is magnified, and so the spreading of his true Religion, and of all the meanes belonging to the conversion and saving of his elect, with the utter overthrow of all false religion and ungodlinesse, wherby Satan and Antichrist do reigne; using all diligence for saving our selves and others; and also such as long and waite for the comming of our Lord and Saviour Jesus Christ. Otherwise how can we pray in truth, *Let thy Kingdome come?*

Titus 2. 13. Jude 21.

Making conscience of every title of the will and Word of the Lord.

7. We must be of an holy conversation, as the loyall subjects of this Kingdome, striving to know the will of our heavenly Father, in all things which con-

concerne us: such as make conscience of every title of his word as *Noah* and *Moses*, who in all things as the Lord bad them, so did they: able to say as *David*, *I am here, Lord, to doe thy will*, I am desirous to doe it as cheerfully as the Angels in heaven. Such as are ready with *Abraham* to leave all at the Lords cómandement, and offer up whatsoever is deerest unto us in the world; and to receive any triall with patience and thankfulnesse. And with *Paul*, not only ready to be bound, but to die at Jerusalem for the Name of Jesus. Or else we can never pray in sincerity, and with true understanding: *Thy will be done in earth, as it is in Heaven.*

2 Sam. 15. 26
Psal. 40. 7, 8.

Acts 7. 4, 5.
Heb. 11. 8, 17 18.

Acts 21. 13.

8 We must be such also as labour to depend wholly upon the Lords fatherly providence, and watchfull protection, for this life, and all the comfort of it, in a feeling of our owne naturall frailty; that if he but take away

8 Labouring to depend wholly on the Lords providence and protection.

away our breath, we are gone, and cannot of our ſelves continue one minute. And withall, ſuch as have ſome ſenſe, that we are neither worthy of, nor able of our ſelves to get the leaſt crumme of bread, much leſſe to cauſe it to do us any good, and therefore ſuch as uſe to beg it every day from our heavenly father, & that as wel for the poore as for our ſelves being lively touched with their miſeries. Such as are deſirous to imploy that which he beſtowes upon us, to his glory, and the good of his children; labouring (as *Jacob* & *Paul*) if we have but bread, to be therewith content. Such as neither truſt in the abundance of meanes, nor faint in the want of them; but only uſe al meanes appointed to ſerve his divine and and fatherly providence, caſting the care for the ſucceſſe upon him alone, being aſſured that he cannot faile us, ſo farre as may ſtand with his owne glory, and the

Pſa. 123. 3.

Hebr. 13. 5.

the good of us his people. Without this wee can never pray aright, *Give us this day our daily bread.*

9 We muſt be ſuch as uſe to travell under the burthen of our ſinnes, eſpecially our preſumptuous and ſcandalous ſins, in the ſenſe both of the multitude & hainouſnes of them, and alſo our miſery by them, untill wee be thorowly waſhed from them in the Bloud of Jeſus Chriſt, as having no other meanes of delivery or ſatisfaction. And feele with *Paul* the corruption of our nature, and our daily infirmities to be as a death unto us, and hereupon uſe to cry inſtantly in the eares of the Lord, *Forgive us our treſpaſſes*; never giving him over untill we obtaine this aſſurance.

9 Travelling under the burthen of our ſin. Pſal. 40. 12.

Rom. 7. 24.

10 Wee muſt be voyd of malice, and ſuch as uſe to pray for our very enemies: & are ready to doe them any kindneſſe; wherby to gaine them to Chriſt, or

10 Void of malice, uſing to pray for our enemies. Matth. 5. 44. Mar. 1. 15.

or leave them more without excuse: becauſe then we have this aſſurance to be forgiven, and not elſe; neither can we ſay in truth, *Forgive our treſpaſſes, as we forgive them that treſpaſſe againſt us*: but pray for a curſe upon our ſelves.

11 We muſt be ſuch as deſire to have a continuall ſenſe of the danger we ſtand in, of falling into ſome ſin every houre, to the diſhonour of our heavenly Father, with innumerable evils following thereupon, thorow the deadly malice and ſubtilty of Satan, who hath the advantage of our corrupt nature, and all things in the world to beguile us; fearing alwayes leſt for our ſinnes the Lord ſhould leave us into his hand: & thereupon ſuch as are careful to keep our rankes, and the watch of the Lord, that we may continually pray in feeling, *Leade us not into temptatiõ, but deliver us from evill.*

1 Fearing alwayes, and watching leſt we ſhould fall into temptation, ſo ſuſpecting all our wayes. Pro. 28. 14. Phil. 2. 12.

12 Such as ſtrive to carry alwaies

waies a reverent and thankefull acknowledgement of his absolute Kingdome, power and Soveraignty over all creatures, that he rules both the rage of men and divels, and all other things in heaven and earth, disposing all to his owne glory, and the salvation of his obedient Subjects and children; that wee may be ever able to sound forth with thankfulnesse, *For thine is the Kingdome, power and glory for ever and ever.*

12 Acknowledging ever his soveraignty, and how he disposeth all for his owne glory, and the good of of his Elect. Psalm. 76. 10

13 Lastly, wee must be such true beleevers, as (being assured that he will grant all that we beg, as shall be most for his owne glory, and the greatest good for his Elect) doe rest our selves wholly upon his fatherly love in Christ, being able in thankfulnesse ever to say, *Amen.* Lord, let it be so, as we do assure our hearts it shall be.

13 Able in true faith with thankfulnes to say, Amen

The

THE POWER OF TRVE PRAYER.

1 To give us assurance of Gods favor. Rom. 10. 12, Rom. 8. 15. 16 26. 2 Cor. 1. 22.

WHen wee are such sound Christians, and use to pray in this manner, we shall have certaine assurance that we are Gods children, and in his favour, and such as shall be saved undoubtedly. For this is the Lords seale, and the earnest of our inheritance.

2 To have all things sanctified unto us.

2 We shall have a comfortable and sanctified use of all things we enjoy: 1 *Tim.* 4. 5.

3 To obtaine whatsoever we so pray for. 1 Joh. 5. 14, 15.

3 We shall be sure to obtaine whatsoever hee hath taught us to pray for, so farre as shall be for his owne glory and our good. For the very forme of prayer containes a most gracious

ous promiſe, that ſo asking, we ſhall obtain; otherwiſe our Saviour would never have taught us to pray ſo, aſſuring us that if we aske in faith, we ſhall have, and that according to our faith it ſhall be done unto us. Mat.9.29.

4 The fervent prayers of a few, ſtriving unfaignedly to be ſuch as are deſcribed, ſhall doe more for turning away any Judgement from the Church, for diſcovering and overthrowing the deepeſt plots of Gods enemies, or for procuring any bleſſing to our Land, than many of our valianteſt Souldiers and wiſeſt politicians can: or then many thouſands of our enemies, & hundred thouſands of the wicked joyning with them, in provoking the Lord by their ſinnes can doe to bring a Judgement upon us. For we know, how many times that one *Moſes* ſtayed the Lords hand, that hee could not deſtroy his people: and alſo that *Eliah* was

4 For the turning away any judgement from our land, or procuring any bleſſing.

Exod.32.10, 14. Num. 14.11, 20. Pſa.106.23.

was the chariots and horſemen of *Iſrael*, yet were they men ſubject to like paſſions that we are. Our God is ſtill the ſame, of infinite compaſſion: and therefore looke what Gods ſervants have bin formerly able to do by their praiers, the ſame ſhal we doe ſtill, ſo far as ſhall be neceſſary, if we ſtrive to walke in their ſteps. So that we have no cauſe to feare, ſith one of them alone could ſo far prevaile with the Lord, but that many of us joyning as an army, to compaſſe the Lord about with our prayers and teares, may much more overcome his heavenly Majeſty, if our hearts and hands be ſteady with *Moſes*. And ſo much the more, for that hee hath ſhewed ſuch tokens of his compaſſion & love towards his choſen flock amongſt us, as never in any age more. But above all, for that he now calleth us to ſtand up in the breach againſt the enemie. Now that, beſides the Angell of the

2 Kings 2.12
Jam. 5.17.

Exod. 17.12.

the Lord ſtill deſtroying, and the dearth grievouſly increaſing the bloudy enemy doth begin to breake out into ſuch intolerable inſolency, not onely with *Goliah*, to rayle upon the Hoſt of the living God; but alſo with proud *Senacherib* and *Rabſhakeh* to revile the anoynted of the Lord, ſeeking thereby to weaken the hands, and to alienate the hearts of all Gods people from him: Let us all at length ſet to this worke. Thoſe whom the Lord hath fitted to uſe the pen, he calls them now to uſe it: the reſt of us he calls to our weapons, to prayers and teares. He expects now all his ſervants every one to hold up our hands againſt their blaſphemies, and to move his Majeſty in compaſſion to pardon us, and for his owne glory now to take our parts, and to maintaine his own cauſe and quarrell againſt the proud enemy. And that we ſhould doe this the more confidently, he

The benefit of Prayer.

1 Sam. 17. 35

Eſa. 37. 3, 5

The benefit of Prayer.

Job 12.30.

Mat.17.20.21

2 Chro.20.3 16,17,20,21 24,&c.

Deut.10.6,3, 4. Heb. 12. 12.

Esa.32.14.15 16,17, &c.

hath assured us by so long and so happy experience, that the innocent shall deliver the Iland: and hath shewed us that fasting and praying vanquisheth the very Divels, and therefore it will confound and bring to nothing the deepest and most hellish stratagems. And yet more also, for that he hath manifested himself as plainly to accept our publike prayer and fasting, as he did to *Iehosaphat*, praying against the Ammonites and Moabites: and also our secret cryes, to overthrow the bloudy conspirators, as ever hee did in the dayes of *Hester* against wicked *Haman*. Therefore let us all that feare the Lord, most cheerfully each incourage others to this duty, so confirming the weake hands and weary knees; each humble our selves in secret, and with holy *Hezekiah* and *Esay* stretch out our hands, & spread their blasphemies before his glorious Majesty. For then although

though the Lords decree ſhould be gone forth againſt us for all our exceeding provocations, and that he would not ſpare the whole Land at our prayers (whereof notwithanding wee may have ſtrong hope to the contrary for their intolerable pride & blaſphemies, eſpecially if wee can but finde our hearts fervently ſet to this duty of praier) yet we ſhall each of us thus ſeeking the Lord, ſave our owne ſoules, and the Lord will be unto us as a Sanctuary. Whereas otherwiſe, if ſuch a judgement come upon us, as hath been ſo often almoſt fully executed (which the Lord in mercy ſtill ſave us from,) we are every one acceſſary to it, who have not ſought in time to turne it away: we are alſo accurſed with *Meroz*, becauſe we came not to help the Lord againſt the mighty. And ſo ſhall wee finde nothing but feare and an evill conſcience to chaſe us. But on the contra-

The benefit of Prayer.

Ezek.14,14. Zep.2.3. Eſa.8.17.

Judg.5.23.

Prov.28.1

The benefit of Prayer.

Esa.43.1,2,3

ry, we shall be strong and courragious as Lyons, whatsoever come to passe: knowing that even in the midst of the fire there he wil be with us, that the flame shall not so much as kindle on us; and also in the flouds, that they shall not come neere us, more then he will dispose for his owne exceeding glory, and our endlesse comfort.

A plaine Rule.

A most plaine Rule according to the whole LORDS PRAYER *to strengthen our assurance in* PRAIER.

GIve alwayes as an obedient childe in the eye of thy heavenly Father. Be humbled in the reverence of his most holy and glorious Majesty, and in the sense of thine owne vilenesse and unworthinesse to be called his childe: longing untill hee take thee unto himselfe into the heavens. Study, what way thou mayest honour him most in the meane time: and that first: by yeelding obedience to the Lawes of his Kingdome, & gaining more therunto. Attend continually what his divine will and pleasure is concerning thee, chiefly in thy particular calling, and the charge commited unto thee. Then

Let the desire of the two first Petitions be ever in thy heart, and beg all other things for them onely, as being the end of all, then shalt thou be each way most blessed, and aske what thou wilt so, and thou shalt receive it.

A plaine Rule.

thou ſhalt ſurely finde him God al-ſufficient unto thee. Thou ſhalt ſee him more tender over thee, than ever was Father or Mother, performing unto thee all his promiſes according to all thy petitions, for this and for the better life; and ſealing unto thee a plentifull aſſurance of the free pardon of all thy ſinnes in the bloud of his Sonne Jeſus Chriſt; and that he will ſave thee from the tempter, and all evill, that they ſhall not hurt thee. That thou ſhalt be able with all joy and thankefulneſſe to acknowledge, upon happy experience, his abſolute Kingdome and power, and ſo to ſound forth with him continually, with all his holy Angels, all glory, praiſe and dominion, reſting thy ſelfe moſt fully ſatisfied in his onely love and favour for ever and ever.

THE

The Summe of all in other words, most directly for the *understanding of the simple.*

A shorter Rule.

OBserve diligently the watch of the Lord. Endeavour to grow daily in the practice of every commandement, and faith in all his promises. Keepe withall in thy heart, a Catalogue or short summe of thine owne chiefe sins, wants and infirmities, together with the maine sins and wants of the Land, and the tokens of the Lords wrath due thereunto, which thou hast gathered by wise observation according to the rule of the Watch. Set also before thee, the infiniteneſſe of the Lords love and compassion towards his, with his speciall favours towards thy selfe, and then pray fervently in faith to thy heavenly Father, looking stedfastly at Jesus Christ thy Saviour: crying only in zeale of his glory & kingdome; & thou shalt

A shorter Rule.

be able to pierce the heavens, to prevaile with God as *Iacob*, and much more with men, and finde by happy experience the truth of that promise, that before thou callest, God will answer: And whilest thou speakest, he will heare.

Esa. 65. 24.

The same rule more shorter.

WAlke in the way of life, having thine eie at thy tender father: Pray according to thy heavenly patterne given thee by thy Saviour, and thou shalt be able to say as *David*: When I cry, mine enemies shall be turned backe, this I know, for God is with me.

Psal. 56. 9.

For be yee sure that the Lord hath chosen to himselfe a godly man: the Lord will heare when I call upon him.

Psal. 4. 3.

Above all, Pray, *Hallowed be thy name, Let thy Kingdome come*: watch, pray, and beleeve, and thou shalt see it: *Matth.* 6. 33. *Psal.* 105. 34. *Mat.* 21. 22.

Shew

Short directions.

Short Directions, how to use the prayers following, to learne by them to pray of thy selfe.

TO resolve to get the properties of him that can pray, that is, to learn: first of our Saviour how to watch; or never to thinke of learning how to pray: for untill this time our prayers be turned into sin.

1 To learne to watch.

2 To settle in the heart a true, constant, and lawfull apprehension of the Majesty of God, which must ever be before the eye of our minds, and how to come unto him in Christ.

2 In prayer to have a reverend apprehension of Gods majesty looking to him in Christ.

3 To esteeme of this gift of prayer, as the treasure hid, more worth than all gold: for that, what no gold can buy, this will give, even whatsoever we stand in need of, besides all other vertues of it: And therefore to be willing, if it were to part with

3 To esteeme this gift above all good. Hee that esteemeth not thus of it, can never looke for it.

Short directions.

with all for it: and much more to resolve to bestow some paines every day for the atraining of it, untill we have surely made it our owne.

4 To use daily first, the shortest forme of the Lords prayer expounded; which is set first, and so, as it is in the booke, to get all the heads of prayer thereby. To practise this untill we have learned it, and can begin to pray of our selves. This once gotten, all the hardnesse is past. It may be gotten in a very short space, where there is a willing mind.

4 To use daily the shortest forme, to get the heads, words.

5 In learning to pray of our selves, to looke first upon the head or thing to be asked: and then to marke how it is begged in the prayers over against it. After to lay our hand upon the prayers, and looke onely upon the thing to be asked, and try how we could aske it our selves; labouring ever to have a feeling of the need we stand in of it, and

5 To looke upon the thing to bee asked, marke how it is asked, try how wee could aske it our selves.

of

of our owne unworthineſſe of it, and danger without it.

6 If we have in our mind the thing to be asked, and a feeling of our need of it; our happines in enjoying it, our miſery without it, and our unworthines of it: then looking at the Lord in his Sonne, deſirous to beg it of him, onely in the name of Jeſus Chriſt, and for his merit, he will give words to utter our mind.

7 To learne the heads in order, marking how many things we are directed unto, to ſeeke in the preparative to prayer, how many in each petition, how many in the concluſion; ſo to be able of a ſudden to turne to any of them to bee helped by them. And to labour moſt in thoſe wherein wee moſt finde our unability, and alſo our owne neceſſity, with the neceſſity of the Church of God.

Short directions.

6 If we have the thing to be begged in our hearts, the Lord will give

7 To learne in order.

8 To labour moſt, where it doth moſt

Sum

Short directions.

Sum all of:
1 Watch.
2 Apprehend and adore.
3 Value.
4 Vse the short forme.
5 Learne each day something.
6 Feele and beleeve.
7 Try.

Triall in two or three requests will assure you, and incourage you to all. The labour short, benefit invaluable. Marke the head; meditate the prayer against it; Try.

A generall direction for all prayer, to make us cry to God in Christ.

IN all our prayers let us looke first at the Lord and his holinesse, and what holinesse he requireth in us: and then let us looke to our selves, our owne contrary vilenesse, with our unworthinesse of that which we beg, and also our danger and necessity; This will enable us to cry instantly in Christ.

A forme of prayer.

A short forme of Prayer, according to the patterne of the Lords Prayer, containing all the *heads of Prayer*; *to be first learned* and used of weaker Christians, which are desirous to learne of themselves, according to the direction given: which once gotten, *the rest will be easie.*

OVr Father, &c.) O most holy God, we sinfull dust and ashes, dare not of our selves lift up our eyes to heaven; yet in thy Son our Saviour, we come boldly to the throne of thy grace. We give thee thankes for our happy estate through him, that thou hast made us thy children in him, when we were children of wrath, and thine enemies. Confirme in us this assurance, by framing us daily more and more to the Image of thy Son; and making us to increase in love to thy children, and in heavenly affection and conversation.

Hal-

Short directions.

Hallowed be, &c. Grant us (Oh Father) to hallow thy great Name, by seeking thy glory in all things. Make us able to behold and set forth thy glory shining in all thy workes. Teach us which way we may most honour thee whilest wee remaine here, and to set our hearts wholly thereunto. Cause us to magnifie thy power and mercy in saving us, and in confounding the plots of thine and our enemies. Keepe us from taking any part of thy glory to our selves. Let us account it our greatest honour to honour thee, and our greatest dishonour, in dishonoring thee any way. Giue us the zeale of *Lot* for al the dishonours done to thee. Vouchsafe us true Christian boldnesse, ever to acknowledge thee, and to avouch every part of thy truth, that we may be acknowledged of thee before all men and Angels.

Thy Kingdome come, Advance thy

thy glory, by the cõming of thy kingdom, in giving a free courſe of thy goſpell: Make it powerfull in all places to gather and ſave thine elect, and to deſtroy the kingdome of Satan. Raiſe up Kings and Queenes for nurſing Fathers & Mothers to thy poore Children. Let them account this and the holding up of the Scepter of thy Son to be their chiefeſt dignity. Vouchſafe all Magiſtrates the ſame hearts. Give paſtors to thy Church, furniſhed with gifts to gather and feed thy little flocke. Awaken all the unconſcionable, that they may remember their account. Caſt out Antichriſt with all that belongeth unto him; and deface all the prints of his bloudy Idolatry. Grant a holy unity in thy Church, and that we may all buy the peace therof at any lawfull rate. Put a tender care into our hearts to ſave others; chiefly our friends. Make us happy in being thy ſubjects: To increaſe in our

A forme of prayer.

A forme of prayer.

our loyall obedience: To hie faſt towards thy Kingdome of glory; being ever afraid of backſliding. Lord increaſe our faith, whereby we live, overcome, enter into our reſt: thus to waite for the eternall Crowne.

Thy will be done.) And in the meane time ſtrengthen us, to ſhew our child-like affections and zeale, in ſeeking to doe thy heavenly Will as the Angels. Accept our weake deſire. Let it be our delight to inquire thy good pleaſure: and our meate and drinke to doe the ſame, as thou ſhalt in mercy make it knowne unto us. Prepare us for troubles. Humble us under them. Teach us the meaning of thy rods, to amend by each correction: to ſee thy fatherly love in them, and to looke for the happy iſſue and quiet fruit of them. Let us not ſuffer as evill doers. Aſsiſt us to take up all croſſes for thy name cheerefully, and beare them joyfully, looking at

our

our Saviour. Keepe us from doing any thing againſt thy revealed Will: or of imagining that thou needeſt our ſinne to maintaine thy glory. That we may ever ſay in truth: Thy will be done in earth, as it is in heaven. *A forme of prayer.*

Give us this day, &c.) To this end, vouchſafe us all the comforts of this life, ſo far as ſhall be good. Let us ſee thy fatherly providence: direct us to the right meanes to ſerve the ſame. Inable us to commit our ſelves wholly to thy protection. Make us to ſee our frailty, our unability to get one crum of bread, or ſo much as to ſee, or uſe the means, for the ſame of our ſelves. Humble us in our unworthineſſe of bread, and for that without Chriſt we are uſurpers of it: Increaſe our aſſurance of our title in him. Bleſſe thy good creatures, and all meanes unto us. Remove thy curſes from the meanes. Grant them ſtrength to to nouriſh us. Make us content with

A forme of prayer.

with our estate, to see thy providence inbred alone; to be able to cast our selves on thee without staggering, when all meanes faile: To be afraid of grutching and carking cares and impatience. Guide us to use all the meanes, & to leave the blessing to thee: grant us a holy use of our riches, and of all our temporall blessings: to imploy them onely to thy glory, and to the good of thy people. Vouchsafe us bowels of compassion towards the poore: therein to shew our homage to thy Majeste, and love to thy Son in his members; so to waite for the joyfull sentence, Come ye blessed of my Father.

Forgive us our trespasses, And because our sins hinder these good things from us, Lord pardon our sins. Teach us that being forgivē, we are blessed. Open our eies to see the hainousnesse of sin, in the fearefull punishment of the Angels, *Adam*, the old world, Sodom

Sodom, thy deareſt children, *Moſes*, *David*, our Saviour himſelfe, for our tranſgreſſions. Give us ſome ſenſe of the innumerable evils following our ſins without ſpeedy repentance, eſpecially how they deprive us of the aſſurance of thy favour, and the benefits thereof, Vouchſafe us ſome ſight how our ſins are increaſed, being committed contrary to ſo many mercies daily beſtowed upon us. Give us ſome view of the multitude of them, ſeeing they are every tranſgreſſion againſt thy Word, and each want of that holineſſe that was in *Adam*: and worke in us faith in Chriſt Jeſus. Humble us in the feeling of our daily corruptions & wants, chiefly of our moſt grievous ſins. Make us to mourne in the ſenſe of thē, and to be ever waſhing in the bloud of thy Son: Cauſe us to grow in aſſurance of forgiveneſſe, by increaſe in true repentance and a lively Faith.

A forme of praier.

Keepe

A forme of prayer.

Keepe us from all desire of revenge. Inable us to seeke the salvation of all men; the reconciling of private enemies by all kinde of duties, so to get more sound assurance of a full remission.

Leade us not into temptation.) And seeing Satan seekes ever by new sinnes to strip us of all this happinesse; save us from temptation: shew us our danger in the multitude, power, cruelty and subtleties of our ghostly enemies: Make us to see and be afraid of their baites: to looke for their threatnings: to know the vilenesse of our natures, running after Satans allurements, and conspiring with him to our owne perdition. Let us see our perill of being left into his hands for our security. Cause us to remember how he sheweth onely the faire side of sin, and chuseth the fittest instruments. Make us also to thinke of the miseries that follow after sin, chiefly the wound

wound of conscience: That of all other thou wilt surely make thy Children feele the smart of sin, if they doe not prevent it by speedy repentance. To remember the deadly malice of the enemy against thy best servants, how few of them have escaped to the end, without some grievous wounds. Acquaint us with our weakenesse. Teach us to watch and pray, having on the compleat armor; so to stand fast in the evill day, and to preserve our selves untill the conquest be gotten, and we crowned.

A forme of praier.

For thine is the Kingdome, &c.) We have beene bold to beg all these of thee (oh gracious Father) because we acknowledge all kingdome, power and glory to be onely thine, and for that wee have received the beginnings of all these, and doe expect all further good only from thee, above all that wee can aske: Seeing thou rulest all things

A forme of pryer.

things to thine owne glory, and the greateſt good of thy children, and for that thou haſt aſſured us, that thus begging, we ſhall receive, That we may ſet forth thy glory, power and kingdome. Whereunto wee binde our ſelves, and to live as thy ſubjects; And thus returne unto thy divine Majeſty all thanks and praiſe, through Jeſus Chriſt, ſaying, Amen. Even ſo Lord Jeſus.

Another forme of Prayer, more large, with the heads of the Prayer set in the margent against every Petition; for the further helpe of them, who are desirous to learne to pray.

Our Father which art in Heaven,)

1 OH most holy and glorious God, we that are but dust and ashes, & poore wormes crawling in sinne, dare not once of our selves lift up our eyes to heaven: 2. yet seeing thou hast graciously given us thy Son to be our Saviour and Mediator at thy right hand, and hast made us thy children thorow him, when wee were thine enemies; and bidden us also to come boldly to thee by that thy blessed Son, assuring us that thou O wilt

1 How to come in humility, because of Gods glory and our vilenesse.

2 Yet boldly thorow our Saviour.

Preface.

3 Giving thanks for our happines in Christ.

4 To pray to be confirmed in our assurance.

5 To increase in love towards Gods Children.

wilt grant whatsoever we aske in his Name; oh Father, we come unto thee only in & by him. 3. We thank thee for this our happy estate through him. 4. We pray thee to confirme in us daily this our assurance, by making us continually more like unto thy deare Son in all love & obedience to thy Majesty, and in delighting in thy presence, that we may say ever in our hearts, *Abba* Father.

5 Increase our love to thy children; and that alwaies more and more, as they more excell in vertue. Make us to pray for them as for our selves, to delight in them onely, looking upon their good things, bearing with their weaknesses, avoiding all unbrotherly censuring. Let our brotherly love shine before all the world, and let it be so sin-

sincere, that Satan by all his policy may never divide us. 6. Lift up our hearts to the heavens: Make our conversation heavenly, that all may see whence and whose we are, and whither we are hying.

1. *Petition.*

6 In all heavenly affections and conversation.

The first Petition.

HAllowed be thy name.) 1. Kindle the zeale of thy glory in our hearts. Make us able to seeke thy honour in all things. 2. Open our eyes to behold thy glory shining in all thy workes, and open our mouthes to shew forth thy praise. 3. Make us to see which way each of us may doe thee the most honour whilest wee are here. Let this be our daily study.

1 To pray to seeke Gods honour in all things

2 To be able to behold his glory, and set it forth.

3 To see which way we may doe him most honour

4 Magnifie thy power, love & mercy in saving us thy children still, as thou hast done, and in confound-

4 To magnifie his mercy in saving us, and confounding the plots of enemies

2. *Petition.*

5 To keepe us that wee never obscure his praises, nor take thē to our selves,
6 Not to dishonour him by our sinnes.

7 To have the zeale of *Lot.*

8 For boldnesse to acknowledge the Lord and his truth.

To be acknowledged of him.

Because God is glorified, when his Kingdome commeth, and his will is done.
1 To pray for a free course to the Gospell.

ing the plots of thine and thy Churches enemies. 5. Keepe us from obscuring or taking any part of thy praises to our selves, and from seeking our owne glory. 6. Make us afraid of dishonouring thee by our sinnes. Let us ever account it our chiefest honor, to honour thee. 7. Grant us the zeale of *Lot*, to mourne for all the abominations whereby thou art dishonoured. 8. Give us boldnesse to acknowledge thee and every part of thy truth, that wee may be acknowledged of thee before the whole world, to thine and our everlasting glory.

The second Petition.

THy *Kingdome come.*) 1. Advance thy glory, in giving free course to thy Gospell, which is the Scepter of thy Kingdome.

2. Grant

2. Grant that it may be sincerely preached, and powerfull in all the world, to gather thine elect, & bring them in obedience unto thee; and to destroy the kingdom of Satan. 3. Raise up Kings and Queenes to hold up that thy Scepter, and to be nursing-Fathers and Mothers to thy poore Church: so to see thy children to be fed with the bread of life, & to preserve them from the violence of all cruell enemies. 4. Let them account this as their chiefest dignity. Give all Magistrates under them, the same hearts, and to be as in thy place, executing thy judgements: 5. Raise up faithfull Ministers in each congregation, who being furnished with gifts, may carefully feede thy flock, seeking to save every soule cómitted unto them.

2 Petition.

2 To make it powerfull to gather and save the elect.

3 For Kings and Queenes to be nursing-Fathers and Mothers, To see his children fed & preserved.

4 For Magistrates to bee at the hands of Princes.

5 To pray for faithfull Ministers to feede Christs flocke.

2 *Petition.*

6 To awaken unconscionable Ministers to remember their account.

6. Awake all unconscionable Ministers, that they may remember the cry of the bloud of every one of their peoples soules, and their appearing before Jesus Christ.

7 To cast out Antichrist, with all belonging to him that we may detest all the prints of his Idolatry.

7. Cast Antichrist utterly out of thy Church, and all things whereby he hopes to hold up his throne, or doth bewitch any of thy people. Grant us to carry the like detestation to all the prints of his Idolatry, as thou diddest command thy people against the Idolatry of the Canaanites; he having shewed himselfe a farre more deadly and bloudy enemy to thee and to all thy servants than ever the Canaanites were.

8 For a holy Vnity.

8. Vouchsafe a holy unity in thy Church, that it may stand gloriously as mount Sion.

9 To buy the peace of the Church at any rate.

9. Give us grace to buy the true peace therof, with

with the losse of all things, but of a good conscience; that all other seeing our loue, may flocke unto thy kingdome. 10. Grant each of us a holy care to saue others, by seeking all meanes to bring them to this thy kingdome; and chiefly all those committed unto our charge; withall that are knit unto us by any speciall bond. 11. Bestow upon us a true feeling of our happinesse to be thy Subjects, and how wretched all others are. 12. Make us increase in our loyall obedience unto thee, untill wee be translated into thy kingdome of glory. 13. Cause us to feare ever all occasions of back-sliding from thee; and to hie fast forward towards thy heavenly kingdome. 14. Lord, hast n the day of our triumph. 15. In the mean time

2 *Petition.*

10 For a holy care to save others, chiefly our charges & freends

11 To know our happinesse to b. e thy subjects.

12 To increase in obedience.

13 To fear back-sliding.
To hie fast forward towardheaven.

14 To hasten our triumph.

15 To increase our faith.

3 *Petition.*

Therby to enter into our rest: And to wait for the crowne,

increase our faith, that by it wee may live and overcome the world, and be filled daily more and more with righteousnesse, peace and joy in thee, which are the beginnings of thy kingdome: untill thou shew us the shining glory of it, and set the Crowne upon our heads.

The third Petition.

THy will be done in earth, as it is in Heaven.)

To pray,
1 To declare our affections in doing his will, as the Angels.

1. Quicken us (oh deare Father) to declare our childlike affections and zeale, by striving to doe thy heavenly will as cheerefully as the Angels.

2 That the Lord would accept our will for the deed.

2. Accept our poore desire for the deed.

3 To delight to inquire the Lords Will.

3. Make it our chiefe delight to inquire thy good pleasure.

4 That the Lord would manifest his good pleasure to us.

4. Vouchsafe to reveale the same unto us: and ever so soone as it shall please thee to make it

knowne unto us, give us grace to say, I am here Lord to doe thy Will. Let all our service bee free-will offerings. 5. Prepare us (good Father) to looke to enter into thy Kingdome through many troubles. 6. Humble us evermore by them. 7. Teach us to know the meaning of thy rods, to amend whatsoever is amisse, without once whispering against thee. 8. Assure us of thy love in them, and of the happy issue. 9. Let us never suffer as evill doers, but onely for righteousnes. 10. Make us to take up our crosses thankefully, and beare them joyfully, following our Lord & Saviour, looking at him and the crowne which he holdeth forth unto us. 11. Keepe us that wee never doe any thing against thy revealed will,

3 *Petition.*

5 To be prepared for troubles

6 To be humbled under them.

7 To know the meaning of the rods, and to amend by them.

8 To bee assured of the Lords love in them, & the happy issue.

9 That we suffer not as evil doers.

10 To take up and beare our crosses joyfully

11 That wee never do any thing against Gods revealed Will.

4 *Petition.*

12 To remember that hee needeth not our ſinne to bring his will to paſſe.

to obtaine the greateſt good that we can imagine. 12. Cauſe us ever to remember that thou canſt and wilt ſurely maintaine thine owne honour and cauſes without our ſin, that we may pray in truth, Thy will be done in earth, as it is in Heaven.

The fourth Petition.

That we may doe thoſe things begged,

Give us this day our daily bread.) And that we may in all things be declared to be thy obedient Children, zealous of thy glory, in doing thy holy will: 1. Vouchſafe us (oh Father) the comforts of this life. 2. Shew thy fatherly care for us therein. 3. Direct us to the right meanes to ſerve thy providence, chiefly in our particular callings. 4. Teach us to cõmit our ſelves wholly to thy protection, walking

To pray,
1 For the comfort of this life.
2 For Gods providence.
3 To be directed to right meanes to ſerve his providence.
4 To commit our ſelves to his protection.

ing in thy wayes without feare. 5. Let us see our own frailty and our unability to get one crum of bread, or so much as to see or use the meanes, and much lesse to use them with any successe, without thy speciall blessing. 6. Humble us in the sence of our unworthinesse of bread: and for that wee are but theeves having no right to a morsell of bread, tantill wee have it in Jesus Christ. 7. Vouchsafe us more assurance of our title and inheritance in him. 8. Blesse thy good creatures to us. Remove every curse. 9. Give them strength to nourish us. 10. Grant us contentation with our present estate what ever it be. 11. Let us see thy providence and thy love in bread alone. 12. And if ever thou shalt try us by having no more but

4 Petition.

5 To see our frailty and unability to get bread, or to use the meanes, especially with successe.

6 To be humbled for our unworthines of bread, and that wee are usurpers in our selves,

7 For more assurance of our title in Christ.

8 For a blessing upon the Creatures.

9 For strength to nourish us.

10 For contentation.

11 To see his providence in Bread.

12 To cast our selves on him when we have but for the day.

4. *Petition.*

but for the present day, enable us then to cast our selves wholly upon thee, without fainting; so to shew our cõfidence in thee, and that thou wilt never let us thy faithfull children want that which shall be meet. 13. Assure us, that if ordinary meanes faile, thou wilt worke extraordinarily, rather than we shall lacke that which shall be good for us. 14. Make us afraid of dishonouring thee by cares or impatience in trials. 15. Guide us onely to use all the meanes, and to commit the blessing wholly to thee, in certaine expectation of that which thou seest best. 16. Grant us a holy use of our riches, and of all other thy benefits: to see thy goodnesse in them evermore, never to abuse them. 17. Direct us to imploy them to the

13 To be assured of extraordinary meanes, when ordinary faile.

14 To be afraid of carking cares and impatience.

15 To use the meanes, and to commit the blessing to the Lord.

16 For a holy use of our riches.

17 To imploy them to righe

the ends for which thou haſt given us them: Chiefly to maintaine thy religion, and to relieve thy poore ſervants. 18. Vouchſafe us bowels of compaſſion towards them all: ſo to ſhew forth our homage to thy majeſty, and love to thy Children the members of thy Sonne: to be able to wait cheerefully for the joyfull ſentence, Come ye bleſſed of my Father: When I was hungry, you gave me meat, &c.

5 *Petition.*

ends; chiefly to maintaine Gods religion.

18 To pray for bowels of compaſſion; hereby to ſhew our hom. mage and love to Ieſus Chriſt, waiting for the joyfull ſentence.

The fift Petition.

(*Forgive us our treſpaſſes.*) And becauſe our ſinnes onely keepe all theſe good things from us, and bring upon us all evills; 1. Pardon our ſins, oh deare Father. 2. Teach us to know that herein alone ſtands all true happineſſe. 3. To this end make us able to

Becauſe our ſins hinder theſe good thing:

To pray,

1 For pardon of our ſins.

2 To know the happines of pardon.

3 To ſee the hainouſneſſe of ſin

5 *Petition.* in the fearefull punishments of it.

to see the hainousnesse of our sins, in the punishment of the Angels, our first parents, the old world, on Sodom; in the torments of hell prepared for the ungodly, and also in the heavy corrections upon thy dearest servants, both *Moses* & *David*; but above all, in the full vials of thy wrath powred out upon thine own Son for our sins. And how that the least of our sins could never have beene purged, but by his bloud alone. 4. Grant us some true sense of the innumerable evils which each known sin brings upon us thine owne children, unlesse wee prevent them speedily; and chiefely how they deprive us of the full assurance of thy providence and protection, and of our power in prayer; and also of the extraordinary

4 For some sense of the evils which sin bringeth on the dearest Children of God.

dinary experiments of thy mercy, which otherwise we might look for. 5. Cause us evermore to conceive how our sinnes are increased, being committed against thy glorious Majestie, with so many mercies and strong meanes to restraine us, after so many vowes, and pardon formerly granted unto us. 6. Give us some sight of the multitude of them, how they are more than the sands of the Sea, being every transgression of the least jot of thy Word, though it be but in thought, or omitting the very least duty: besides our guiltines of *Adams* sin, the corruption of our nature which is wholly carried to evill, and the hardnesse of our hearts. 7. Let us have a continuall feeling of our daily frailties, corruptions and

5 *Petition.*

5 To conceive how our sins are increased being committed against so many mercies and meanes to restraine us.

6 To have some sight of the multitude of them.

7 To have right feeling of our frailties & wants

5 *Petition.*

and wants, that wee may travel under the burden of them, desiring to be delivered from this body of sin.

8 To be more deepely humbled for our most grievous sins.

8. Make us to be still more deepely humbled in the sense of our most grievous sins, both before our calling and since, and above all, for our scandalous sins which have beene most to thy dishonour, and the offence of others, if wee have beene overtaken by any such.

9 To see in all these our debt and uncleannes. To be continually washing in Christs bloud.

9. Cause us by all these ever to see our debt and all our uncleannes, and to be continually washing in the fountaine of thy Sonnes bloud.

10 To find comfort in that fountaine.

10. Comfort us in the al-sufficiency therof, to make us without spot in thy presence.

11 To grow in assurance of remission.

11. Grant us daily to grow in more assurance of this full remission, by feeling a continuall increase of our repentance and faith, which do alwaies ac-

accompany it; & alſo in hatred of every ſin, & feare of defiling our ſelves againe. 12. Cauſe us carefully to try both our repentance & faith, & how they have bin wrought, and to bee ever judging our ſelves, that we may never bee judged of thee. 13. Pardon the ſins of our Land, at the inſtant prayers of thy ſervants, which cry unto thee day and night by the bloud of thy Son. 14. And that yet wee may have a further ſeale of our forgiveneſſe, Lord, make us able to forgive others. 15. Keepe us from all malicious deſire of revenge. 16. Grant that though we hate the ſinnes of all men, and intreate thee for the confounding all the wicked practices of thine and of the Churches enemies: that yet wee may pray for all ſorts, and

5 *Petition.*

12 To try and judge our ſelves carefully.

13 To pardon the ſins of our Land.

14 To be able to forgive others.

15 To be kept from deſire of revenge.

16 To pray for and ſeek the ſalvation of others.

6 Petition.

17 To seeke the reconciling of private enemies. So to seale up most full assurance.

and seeke their salvation. 17. Direct us how to pacifie our private enemies; to gaine their love, to heape coales on their heads, by all kinde duties; and thus to get a most strong assurance of a full remission.

The sixt Petition.

Because Satan by temptation seeks to hinder all this good,

Lead us not into temptation.) And because Sathan seekes alwayes to draw us into new sinnes, to hinder all these thy mercies, and to bring on us all contrary evils: 1. Make us (oh heavenly Father) to see the danger that wee stand in every houre, for the multitude of damned spirits, and their power to deceive us, and to destroy us in a moment: as also for their subtilties, whereby they know our dispositions, and take all advantages against us. How they will

To pray,

1 To see our danger, for the multitude of Tempters with their power and subtilties.

will draw us on by degrees, or harden us to tempt thee, to leave us into their power, for neglecting our callings, or not avoiding the occasion of temptation. 2. Make us afraid of their allurements, and to looke for their threatning for our care to please thee. 3. Shew us the vilenes of our nature, how ready it is to swallow every bait, and that of our selves we have no strength to resist. 4. Leave us not into their hands for our carnall security, as thou maist justly do. 5. Make us oft to bethinke our selves, how Satan hideth all the danger of sin, shewing onely the faire side of it. 6. How he chuseth the fittest instruments, and never commeth like himselfe: whereby he often prevaileth against thy dearest children. 7. Cause us

6 Petition.

To pray

2 To feare their alurements and threats.

3 To know the vileneſſe of our nature, ready to ſwallow their baits.

4 That we may not bee left into their hands.

5 To remember how they hide the danger of ſin.

6 How they chuſe the fitteſt inſtruments.

7 To pray keepe in me mo-

6 Petition.

ry the miseries of sinne: And how the Lord will specially make his owne children to smart

us also to keep a cõtinuall memory of the severall miseries following every sin, chiefly the wounds of conscience, which none can beare, and no impenitent sinner can escape. Make us that are thy Children, to know for certaine, that thou wilt specially cause us to feele the smart of every sin; chiefly of sins against our conscience, and such as are with offence, unlesse wee prevent them speedily by unfained repentance. 8. Let us ever remember Satans most deadly malice to provoke thee against us, who are escaped from him, and more also, for that our sins will more dishonour thee, and harden more to perdition, than the sinnes of any other. And ther-upon to consider how few have escaped unto the end of their dayes, without some

8 To keepe in minde Satans deadly malice against GODS deerest servants.

And how few have escaped without grievous foiles.

some grievous foiles. 9. Stir up our hearts to learne to watch and to pray continually, as the onely remedy against temptation. 10. Acquaint us better with our speciall weaknesses. 11. Put upon us the compleat Armour. Grant us chiefly the shield of faith, and the helment of hope. Put into our hands the sword of thy Spirit, thy heavenly word, to have it ever in readinesse to drive away Satan: 12. That being strengthened by thy Spirit, we may stand fast, fight valiantly, & may preserve our selves faithful and upright in thy service without any grievous wounds, untill wee have gotten the finall conquest.

Conclusion.

9 To learne to watch & to pray.

10 To be acquainted with our weaknesses.

11 To put on the compleat armour

12 To preserve our selves untill the conquest be gotten.

The Conclusion.

For thine is the kingdome. We have binbold to beg al these good things of thee ô hevenly Father: 1. Because all

Why wee have begged all these things.

1 Because all kingdome is his.

Concluſion.

2 Becauſe wee have received and expect all good from him onely.

all kingdome, power, and glory, are onely thine; 2. And becauſe we have received the beginnings of al theſe from thee, and do further expect the accompliſhment of all our deſires onely of thee, for the merit of thy beloved Son. That thou wilt grant them above all that we can aske, ſo far as it ſhall be for thine own glory and our good. 3. Seeing that thou ruleſt all things to ſerve hereunto; 4. And haſt aſſured us, that asking in faith, we ſhall receive: 5. That wee may ſet forth thy power, glory and happineſſe of Kingdome to all ſucceeding ages. 6. Whereunto wee hereby binde our ſelves. 7. And to live as thy loyall ſubjects al our daies. 8. Thus wee returne unto thee all poſſible praiſe and thankes, ſaying; Amen, Even ſo, Lord Jeſus.

Above all we can aske.

3 Seeing hee ruleth all things hereunto.

4 And hath ſo aſſured us.

5 That wee may ſet forth his kingdome and glory

6 Whereto wee binde our ſelves.

7 And to live as his ſubjects.

8 And to returne al praiſe through Jeſus Chriſt.

The

The Lords Prayer in two other formes, more larger than the former, directly set one against the other, and the heads also against the severall branches, that looking upon the head, we may try how we are able to beg each request for our selves; first, more shortly, after more fully in moe words.

Preparation to Prayer.

OVR Father which art in Heaven.

1. O Lord most holy and most glorious, whose brightnesse the Angels are not able to behold, who art so terrible to all the ungodly, as that they shall wish the mountaines to cover them, that they may never appeare in the presence; and

OVR Father.] Oh LORD most holy and glorious, before whom Angels fal upon their faces, who art so terrible to al the wicked, as that they shall never be able to stand in thy presence and yet a most gracious Father towards all that de-

To learne how to come before our Father.

1 *In all humility.*

In acknowledgement of his glorious Majesty.

Conclusion.

2 Because wee have received and expect all good from him onely.

all kingdome, power, and glory, are onely thine; 2. And because we have received the beginnings of al these from thee, and do further expect the accomplishment of all our desires onely of thee, for the merit of thy beloved Son. That thou wilt grant them above all that we can aske, so far as it shall be for thine own glory and our good. 3. Seeing that thou rulest all things to serve hereunto; 4. And hast assured us, that asking in faith, we shall receive: 5. That wee may set forth thy power, glory and happinesse of Kingdome to all succeeding ages. 6. Whereunto wee hereby binde our selves. 7. And to live as thy loyall subjects al our daies. 8. Thus wee returne unto thee all possible praise and thankes, saying; Amen, Even so, Lord Jesus.

Above all we can aske.

3 Seeing hee ruleth all things hereunto.

4 And hath so assured us.

5 That wee may set forth his kingdome and glory

6 Whereto wee binde our selves.

7 And to live as his subjects.

8 And to returne al praise throgh Jesus Christ.

The

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To learne how to come before our Father.

1 In all humility.

In acknowledgement of his glorious Majesty.

Preface.

sire to obey all thy Commandements: [b] We that are but dust and ashes, children of wrath by nature, and most rebellious of all thy creatures, dare not of our selves once lift up our eyes to heaven.

and yet a most gracious and tender Father, to call thy Children that desire to obey all thy Commandements: *(b)* we that are but dust and ashes, and by nature through the fall of our first Parents, Children of wrath, in the state of damnation, bond-slaves of Satan, and most rebellious of all earthly creatures, dare not presume of our selves once to lift up our eyes to Heaven.

[b] *In confession of our owne vilenesse by nature.*

Father.) [2] Yet nevertheless, seeing it hath pleased thee to receive us for thine own children by grace, thorow thy Sonne Ie-

Father.) 2 Yet nevertheless, seeing it hath pleased thee of thy free mercy to become our Father, to adopt us to be thy chil-

[2] *Yet to come in confident boldnesse as to our Father.*

children by grace, through thy Son Jesus Christ, and hast chosen us hereunto, bought us with his precious bloud, called us by thy Gospell, sealed us with thy Spirit, and given him to be our perpetuall Mediatour at thy right hand, bidden us to come to thee as to a tender Father, and cal thee Father thorow him. 3. ô deare Father, we present our selves before thy divine Majesty only in his name.

[a] We magnifie thy mercy, that thou hast vouchsafed us this blessed estate to be thy children, and to have thy favour, being the greatest

sus Christ, by whom thou hast purchased, and ordained us to eternall glory, and given him to be our Mediator; we come before thee (Oh Father) in his Name.

[a] We magnifie thee for this thy favour, being the greatest happines that ever could befall us, to

Preface.

3 Onely in the name of Christ our Mediatour, and that

a with thankfulnesse for our happy estate in him.

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be of the nũber of thy children.

happineſſe that ever can befall mortall Creatures.

[b] *Begging an increaſe of our aſſurance thorow him.*

[b] Increaſe in us daily this aſſurance, by making us to grow in Repentance and Faith.

[b] Give us hearts (moſt mercifull Father) to ſeeke daily to increaſe this aſſurance, by growing in repentance for all our ſinnes, and faith in thy ſweet promiſes.

[c] *To attain duly to more conformity to Chriſt.*

[c] Frame us to the image of thy Sonne, in all knowledge love & obedience. Change and renew us that wee may be no longer ſtrangers frõ thee, as al the wicked are.

[c] Frame us, every day more and more to the image of thy Sonne, in all knowledge of thy heavenly Majeſty: being affectioned to reverence, love, and obey thee, as our moſt gracious Father, wholly changed in all the parts and qualities both of our ſoules and bodies: [d] That we may be no longer ſtran-

[d] *Delighting in the*

[d] But grant that wee may

ſtrangers from thee, as all the wicked are, who bid thee to depart from them; but may take our chiefeſt delight to be ever in thy preſence, to heare thee to ſpeake to us in thy heavenly word, [e] and to utter all our wants and our whole heart to thee in our prayers, crying, Oh Father.

Our) 4. And that it may be more evident, not onely to our ſelves, but to all the world, that we are thine owne children indeed, give us hearts to love all thy Children, being our brethren & ſiſters, above all other for thy ſake alone.

[f] Make us alſo to

P 3 love

delight to bee ever in thy preſence, hearing thy ſweet voice, or ſpeaking to thee in our humble prayers.

[e] Laying open our wants & hearts unto thee, crying, Oh Father.

Our) 4. And that it may be more evident that thou art Our Father indeed, give us grace to love thy children above all other for thy ſake.

[f] Make us to

Preface. preſence of our Father.

[e] *Making our wants known unto him.*

4 *To pray for an increaſe of our love to all Gods children.*

[f] *As they*

Preface.

more excell in vertue.

love each so much more, as they more excell in vertue, and are more deare unto thee.

love every one so much the more, as they more lively carry thy image in all holinesse, excelling in vertue, and so are more precious unto thy heavenly Majesty:

g To pray for them as for our selves.

g That we may daily remember them in al our praiers, saying, alike for thē all; Our Father.

g That we may every day in all our prayers remember them as our selves, begging alike for them all, saying, *Our Father.*

h And delight in their companies.

h And to delight in their cōpanies only, as those with whom wee shall live for ever.

h And that we may delight in their companies onely, as those with whom we shall converse together for ever in the heavens.

5 To beg most instātly our heavenly union to bee shewed in al duties.

5 Knit al our hearts in brotherly love, that wee may tenderly comfort and edifie one another,

5 Knit all our hearts in this firme bond of brotherly love, that we may tenderly exhort, releive, help, comfort and

and ſupport the weakneſſes of one another; ſeeking by all means the edifying of others, afraid of giving the leaſt offence to grieve you and much more to hinder the ſalvation of any, or turn any one out of the way of life.

afraid of grieving or hindring the ſalvation of any, & much more of turning any one out of the way of life.

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i Let this happy brotherhood & holy agreement in all the ſubſtance of thy truth, (which is able undoubtedly to ſave our ſoules) together with our joynt profeſſion to walke hand in hand in the narrow way of life, have more power firmely to unite us, then all the traſh, pompe or pleaſure of the

i Let our holy agreement in all the ſubſtance of thy truth, with our joint profeſſion, to walke together in the path of life, be of more force to unite us, then all the traſh or pomp of the world, or cunning of Satan or Antichriſt, can be to devide us.

i *To be confirmed by all bonds of agreement.*

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k And com-mõ interest.

k Are we not all that so walke, thine own children, and coheires of thy Kingdome; notwithstanding all our imperfections, and some lesse diversities, which must accompany us while wee are in the earth?

l And by looking on the good things in one another.

l Cause us to looke on the good things of others, to beare with the weake, and avoide unbrotherly censuring.

world, with all the cunning of Satan, or Antichrist, can have to devide us.

k Are we not all that so walke, thine owne children, having thy Sonne our Saviour, thy Spirit our comforter and earnest, for our joint inheritance & glory; notwithstanding all our infirmities and imperfections, with some lesse diverfities in judgment which must accompany us, untill we be perfect in the heavens? l Cause us each to looke on the good things of others, to come and beare their weakenesses, to avoid all busie and unbrotherly censuring.

6 Con-

6 Confound therfore all the devices of thine enemies that worke this evill among thine owne children, to the great dishonour of thy heavenly majesty: [m] whereby they insult over us, who have conspired thus to worke our shame, and to provoke thee against us to leave us into their hands to our utter ruine, if it were possible.

7 Deare Father, let us never thinke our state to be good until we carry hearty affections to all thy children, studying to knit bond of love, being able truly thus to pray, *Our Father.* For hereby

6 Confound therefore, all devices working this division to thy dishonour, & the rejoycing of our enemies, [m] who thus conspire to worke our shame and ruine, if it were possible, by ourselves, and to provoke thee to leave us into their hands.

7 Let us never rest untill wee finde these hearty affections towards all thy Children: That hereby we may know certainly, that wee are translated from death to life,

Preface.

6 To pray to confound all contrary devices of our enemies

[m] which by our division seeke our ruine.

7 That we may never thinke our state good, untill wee love the brethren.

1 Iob. 3. 14

Preface.

when we can pray, *Our Father*, remembring that till this time wee ſtill abide in death.

8 *To pray to grow in reverence to our heavenly Father, and in all humility.*

8 *which art in Heaven.*) And whereas thou our Father reigneſt in the heavés, where thou ſhineſt moſt in glory, and where thou haſt provived thrones for us humble us ſtil more, in the ſenſe of thy greatnes and our baſeneſſe, ſeeing we are but poore worms, crawling on the earth, loaden with ſin.

wee know that we are tranſlated from death unto life, becauſe wee love the brethren: and until this time we abide ſtill in death.

8 *Which art in heaven.*) And whereas thou, our Father, art highly exalted in the Heaven of heavens, where thy Majeſty doth ſhine moſt glorioufly, & there alſo haſt provided thrones for us thy children, after we have ſuffered a little; humble us evermore in the ſenſe of thy greatneſſe, together with our owne baſeneſſe and unworthineſſe, being but poore Wormes crawling upon the earth, and loaden

loaden with innumerable sinnes.

9 Yet withall lift up our hearts alwaies unto the heavens, there to be conversant with thee, our heavenly Father, minding heavenly things: especially in all our prayers; longing there to behold thee face to face.

9 And yet so lift up our hearts unto thee, O deare Father, that wee may be with thee in all our prayers; longing to behold thee face to face.

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9 *Also in heavenly affections.*

10 And in the meane time, while we abide it here below, grant us to be of such heavenly conversations, so using the world, as if wee used it not, [n] that the world may see that we are not of it; but pilgrimes and strangers here, and thy heavenly Children. [o] That our

10 And let our conversatiō be so heavenly, as that the world may see that we are not of it, but thy heavenly Children travelling towards thee our heavenly Father: [o] That wee

10 *And conversations.*

[n] *To declare our selves his childrē.*

[o] *To grow*

1 *Petition. up hereby to full assurance that we are his.*

alſo our ſelves may grow up to a full aſſurance that heavē is ours, reſerved for us by our Lord and Saviour; and all Creatures good & bad at a league with us; ever ready to helpe in time of need, ſo far as ſhall be for thy honour, and our ſalvation.

our ſelves alſo may hereby grow up to a ſtrong aſſurance that heaven is ours, and all the joyes thereof, reſerved for us by our Lord and Saviour, P and all the Creatures in heaven and earth at a league with us to doe us good, ſo far as ſhall ſtand with thine honor and our ſalvation, and ever ready to helpe in the time of need.

P *And heaven ours, and al creatures at league with us for our good.*

The firſt Petition.

In this firſt Petition, For this honour that God hath vouchſafed unto to be his children to beg.

Hallowed.) And ſeeing thou, O gracious Father, haſt vouchſafed to us only who obey thy Goſpell, this honour, to be thine owne children, and

HAllowed be thy Name.) And ſeeing thou (O tender Father) haſt vouchſafed us this honour above the greateſt part of the world, to be thine owne children, and

heirs

heires of thy glorious Kingdome, whereas thou mightest justly have left us in our sins with all the wicked, to everlasting shame & perdition: 1. Give us grace (good Father) to testifie our love and thankefulnesse, all the dayes of our life, in studying in and above all things, which way to honour thee.

2 Open our blind eyes to behold the glory of thy Wisedome, power, goodnesse & righteousnesse, shining in all thy workes, even in every creature; p and much more in thy sacred Word; q chiefly to behold this thy Glory in all

heires of thy Kingdome, whereas thou mightest justly have left us with the wicked to everlasting perdition: 1 Give us grace ever to testifie our love & thankfulnesse, seeking in and above all things how to honour thee.

2 Open our eies to behold thy great power, wisedome, goodnes, and righteousnesse shining in all thy workes, p & much more in thy sacred Word, q chiefly in all thy judgements executed upon thine ene-

1 Petition.

1 To seeke his honour in & above all things.

2 To have our eyes open to behold his glory, shining in all his workes as creatures.

p *Word.* q *Judgments*

1 *Petition.*

r *Mercies.*

mies r & mercies declared towards thy children: and which thou ſtill ſheweſt every day, eſpecially towards our ſelves.

r with mercies towards thy children: and in thoſe which thou ſheweſt every day, eſpecially towards our ſelves.

3 *To be able to ſet forth his praiſes belonging to him in all theſe, and to have a holy uſe of them.*

3 Make us able to conſider of, and ſet forth the praiſes belonging to thee therein, both in word and deed, that by us thy Name may be knowne in all the world.

3. Make us able to take every occaſion to conſider of aright, and ſet forth the praiſes belonging to thee therein, and to have a holy uſe of them, both in word and deed, that by us thy Name may be known and magnified in all the world.

4 *To praiſe him chefly in his glory manifeſted in our daies*

4 Above all, teach us to extoll that glory wherein thou haſt

4. Above all, ſet ever before our faces (good Father) that wonderfull glo-

glory wherein thou hast been magnified in these our dayes, [r] in the evident declaration both of thy displeasure against us of this sinfull Nation; and also of mercy and tender care for us, and wrath against our enemies. [t] How for our dishonouring thee, by abusing thy blessed Gospell which thou hast given us, with such peace and prosperity, as hardly ever any Nation knew before; thou hast only corrected our grievous transgressions and security, as a tender Father, with thy roddes of dearth, pestilence, and sundry the like, but

been magnified before our eies, [r] in shewing thy fatherly care for us in our preservation, and wrath against our enemies.

[t] How for dishonouring thee, in abusing thy Gospell, and all thy blessings bestowed on us above all other people, thou hast not only corrected us tenderly with thy rods, but hast also at sundry times raised up most cruell enemies against us.

1 *Petition. for us, and against our enemies.*

[r] *In abundant mercies.*

[t] *Correcting us fatherly for abusing his mercies to his dishonour: so to bring us to amendment*

1 Petition:

u After threatning us by cruell enemies to take away all, bringing them to the execution.

u How also by them thou hast threatned not onely the taking of the Gospell, but our utter destruction also, and brought them to the very execution of it, beause we would not hearken and turne unto thee according to thy mercies.

but also raised up against us sundry times most cruell enemies. u Hast thou not thereby threatned the taking away of thy heavenly Gospel, with our utter destruction, and brought the enemies to the very execution thereof, because wee would not bring forth the fruits of thy Gospell, nor serve thee with good hearts, according to all thy mercies bestowed upon us? x And notwithstanding hast thou not ever heard us, when wee have cryed unto thee, as thou heardest thy people Israel, & as thou didst heare *Jehosaphat* against the Moa-

x Yet ever delivering and avenging us, when wee have cryed to him.

x And yet ever when wee have cryed unto thee, thou hast plucked them backe in the instant, and taken vengeance for us: so as we have oft thought

Moabites, and *Ezechiah* & *Esay* against the proud Assyrian? ɣ Hast thou not so plucked them backe in the instant, and taken vengeance for us: that we have oft thought, that they durst never have risen against us any more; and that so as if the most barbarous Nations of the earth, had received but the least of our deliverances, with our meanes, they undoubtedly had repented long agoe in sack-cloth and ashes, as wee for the present have promised unto thee.

5 O gracious Father, inable us alwayes to remember & acknowlede th is, ɜ and that they durst never have attempted the like againe.

ɣ Yea, thy workes, Lord, have been so wonderfull, as if the most barbarous Nations of the earth had received but the least of our deliverances, with our meanes, they would have repented long agoe in sack-cloth and ashes, like as we have oft promised and purposed for the present time.

5 O gracious Father, make us ever to acknowledg this

ɜ *Petition.*

ɣ *So as it had been enough to have converted the most barbarous Nations.*

5 *To pray for grace ever to remember & acknowledge all these.*

[1] *Petition.*
[2] *And to see moreover his anger kindled againe, witnessed by increased of our sins, & of these bloudy enemies, and their malice*

[2] and to see that thy anger is againe more fearefully kindled, for that as our sins grow up to heaven, so those our enemies doe still increase in number & malice, [a] without hope of leaving off their practices untill they have wrought either ours, or their owne endlesse ruine which they in time must needs effect.

[2] and make us to see moreover that thine anger, is not yet turned away, but more fearefully kindled against us. For that as our sins and provocations are multiplied, so those our bloudy enemies doe still increase daily, & their malice is become much more deadly against us thy poore children; [a] without hope of leaving off, untill they have wrought either ours, or at least their own utter ruine, which in time they must needs effect.

[a] *without hope of leaving off, untill they have their wils.*

[b] *Also declared by the fearfull arming of winds and waters against us.*

[b] Good Father, let this token of thy wrath prevaile, together with the arm-

[b] Good Father, cause this principal token of thy displeasure, with all other signes from hea-

heaven and earth, to prevaile with us at length, to bring us to Repentance: as namely, that thou didst arme the dumbe Creatures against us, both windes and waters, so strangely and furiously in so many places, threatning utterly to sweep us away in our deadly security, for the great overflow of all iniquity every where. Cause these wee pray thee, to worke so mightily, that we may all be presently awaked out of our deepest security, and seeke by all meanes to appease thy wrath.

ing of the dumbe Creatures, both windes and waters, so oft threatning our destruction, for the overflow of all iniquity in every place.

Let all these work so mightily with us, that wee may all presently seeke to appease thine anger.

1 *Petition.*

[c] Oh Lord, didst thou not before that

[c] Didst thou not before the

[d] *By signes from heaven*

1 *Petition. as namely, the fiery tent, beholden of many.*

bloudy and fiery conſpiracy warne us all from heaven (as thou didſt warne Ieruſalem) incloſing us in a fiery tent, with pillars of darkeneſſe, of fire and bloud: fore-ſhewing us (as by that which followed, we may juſtly deeme the bloudy deſtructiō which was towards us.

that moſt ſecret, bloudy, and fierie conſpiracy, warne us all from heaven (as thou didſt *Jeruſalem* before her laſt deſtruction) by a fiery tent directly over our heads, incloſing us all with pillars of moſt horrible darkneſſe, pillars of fire, and pillars of bloud, foreſhewing us (as by that which followed wee may juſtly deeme) that bloudy darkneſſe and fiery deſtructiō that was towards us?

d *with the feare which it drave many of us unto.*

d Did not many of our hearts tremble at that terrible ſight, cauſing us to ſeeke unto thee more

d Did not the hearts of many of us tremble at the beholding thereof, and in fearing ſome grievous Judgment that was to come, cauſing

causing to flye to thee, to seeke to hide our selves under thy wings?

e And did not we feare without just cause? Had it not been effected indeed and we all, chiefly our dread Soveraigne; with al our heads and Rulers, incloſed in the moſt dark, fiery & bloudy tent that ever the world heard of, in that moſt unnaturall and curſed maſſacre; if thou our gracious and moſt tender Father hadſt not heard the prayers of us thy poore children, which before & at that very inſtant were humbled before thee, & ſo thought on us in mercy? 6 And

earneſtly to turne away the future evils?

e And feared we without cauſe? Had it not been effected indeed and we all incloſed in the moſt darke, fiery and bloudy tent, that ever the world heard of; if thou, oh pittifull Father, hadſt not heard the Prayers of us thy poore children, in the very inſtant, and remembred us in mercy?

1 *Petition.*

f *And that which followed not long after, agreeable to that forewarning in the powder furnace.*

6 Petition. 6 To pray that wee may not be senseleſſe in theſe tokens of his wrath ſome of the ſeizing upon us as fearfully as any of the plagues of Egypt.	6 Didſt thou not cry to us by the peſtilence, famine, complaints of poore aſcending continually with new threatnings? And ſhall wee remaine ſenſleſſe ſtill in the middeſt of the tokens of thy wrath, making the whole Land to tremble at the report of them?	6 And didſt thou not after cry long unto us by the ſword of the deſtroying Angell, by the dearth ſo oft, & ſo fearefully increaſing, the mournings and complaints of the poore aſcending daily to heaven, beſides every yeare ſome new and eminent perill? Shal weremaine ſenſleſſe continually in all theſe ſignes and tokens, ſome of them entring in upon us, as fearefully as almoſt any of the ten plagues upon the Egyptians, making the whole Land to tremble at the very report of them?
7 To pray chiefly to be	7 Save us from indura-	7 Save and deliver us, Oh tender Father,

ther, from this judgement of induration, of all other, the heavieſt that ever fell upon the heart of man; f whereby not onely the Egyptians were prepared for their finall overthrow in the Sea, but alſo thine owne people Iſrael were prepared for vengeance, both before the great captivity, and alſo before the laſt and utter deſolation of that Nation, ſo oft threatned by our Saviour. g O let us not be as they that by hearing, we ſhould heare, and not underſtand, and ſeeing, wee ſhould ſee, and not perceive; but have our hearts

tion, the heavieſt judgement that ever fell upon the heart of man, f whereby not onely the Egyptians but alſo thine owne people were prepared for their finall deſolation.

g Save us from that which is ſo oft threatned by our Saviour, that by hearing we ſhould heare, and not underſtand, & ſeeing wee ſhould ſee and not perceive, but have our hearts made more fat (by all the means uſed for our Repentance) leſt we ſhould

1 *Petition. ſaved from that heavieſt judgement of induration.*

f *whereby both Egypt and Iſrael were prepared for deſtructiō.*

g *That webe not worſe for all the meanes ſent to call us to repentance, untill the judgement come, but that wee may ſee our eſtate and turne.*

1 *Petition.*	convert, and be ſpared. But (Lord) open our eyes, and mollifie our hearts, that thou mayeſt ſpare us.	hearts made more fat and ſenſeleſſe by all the meanes ſent to call us to repentance, leſt we ſhould be converted, and thou ſhouldſt ſpare us.
h *To pray to have our eyes open to ſee our eſtate.*	h Open our eyes to ſee our eſtate, & how farre this judgement hath ſeized on us already.	h Oh open our eyes, moſt mercifull Father, that wee may ſee in what ſtate we ſtand, and how far this judgement hath ſeized upon us already.
i *To be converted, and not to harden our ſelves againſt the Lord.*	i Convert us and we ſhall be converted. Suffer us not to harden our ſelves againſt the tokens of thy wrath, thy word and ſervants, with a high hand, to our perditon.	i Convert us, and we ſhall be converted; and never let us (as thoſe whom thou haſt utterly deſtroyed) harden our ſelves againſt the evident tokens of thy wrath, denying or making light of them; much leſſe to oppoſe our ſelves againſt

against thee, thy word and servants. & Preserve us ever, as thou hast done, from the outragious overflowings of the multitude, which thou mayest justly arme against us in their ignorance, like the furious waves of the raging Seas, for lacke of care & conscience in the whom it concerned, to see them taught to know thee and thy ordinances, and to feare thy great and mighty Name. Let not the floods of iniquity swallow us up.

9 Above all, never leave us into their hands whose very mercies are

Q cruel-

8 Preserve us from the outrage of the furious multitude, which thou mayest justly arme against us, as thou didst begin, for lacke of care to see them instructed, and of compassion of their soules and bodies.

9 Oh leave us not unto them whose mercies are cruelty, to

1 *Petition*

8 *To intreat to bee preserved from the outragious multitude.*

9 *That we may never fall into the*

1 *Petition.*

convert, and be ſpared. But (Lord) open our eyes, and mollifie our hearts, that thou mayeſt ſpare us.

hearts made more fat and ſenſeleſſe by all the meanes ſent to call us to repentance, leſt we ſhould be converted, and thou ſhouldſt ſpare us.

h *To pray to have our eyes open to ſee our eſtate.*

h Open our eyes to ſee our eſtate, & how farre this judgement hath ſeized on us already.

h Oh open our eyes, moſt mercifull Father, that wee may ſee in what ſtate we ſtand, and how far this judgement hath ſeized upon us already.

i *To be converted, and not to harden our ſelves againſt the Lord.*

i Convert us and we ſhall be converted. Suffer us not to harden our ſelves againſt the tokens of thy wrath, thy word and ſervants, with a high hand, to our perditon.

i Convert us, and we ſhall be converted; and never let us (as thoſe whom thou haſt utterly deſtroyed) harden our ſelves againſt the evident tokens of thy wrath, denying or making light of them; much leſſe to oppoſe our ſelves againſt

against thee, thy word and servants.

& Preserve us ever, as thou hast done, from the outragious overflowings of the multitude, which thou mayest justly arme against us in their ignorance, like the furious waves of the raging Seas, for lacke of care & conscience in the whom it concerned, to see them taught to know thee and thy ordinances, and to feare thy great and mighty Name. Let not the floods of iniquity swallow us up.

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8 Preserve us from the outrage of the furious multitude, which thou mayest justly arme against us, as thou didst begin, for lacke of care to see them instructed, and of compassion of their soules and bodies.

9 Oh leave us not unto them whose mercies are cruelty, to

1 Petition

8 *To intreat to bee preserved from the outragious multitude.*

9 *That we may never fall into the*

1 *Petit. on. bloudy enemies hands. But stil into the Lords, who pitieth us whē he smiteth us.*

cause them to blaspheme thy great Name, but let us still fall into thy hands, who pittiest us when thou smitest us, and ever in wrath remembrest mercy.

cruelties, that they should blaspheme thy great Name, to say, VVhere is now their God? but let us still fall into thy hands, and deale with us as it pleaseth thee; for with thee is mercy: and when thou smitest us, yet thou pittiest us, ever in wrath remembring mercy.

10 *To pray instantly that the cry of his servants may still prevaile.*

10 Though our sinnes be heinous to anger thee, yet let the cry of thy servāts still prevaile.

10 Though our provocations bee more hainous than wee are able to expresse, yet Lord, heare the cry of thy servants, and let them still prevaile with thee to stay thy hand.

k *As unto his day.*

k Hast thou not said it and performed it to this day, that the inno-

k Hast thou not said it, and many a time made it good, even to this very day,

day, that the innocent should deliver the Iland?

[i] And doest thou not now in a speciall manner call for us thy poore servants, to stand up with *Moses* in the breach to stay thy fierce wrath, which hath so broken in on our brethren so neerly joyned unto us; and in them after a sort upon our selves? Hast thou not been wont most to declare the riches of thy grace, in pardoning and saving whole Nations at the prayers of a few of thy poore servants, and giving the wicked for their ransome?

[m] Therefore (Oh

cent shall deliver the Iland? [i] And doest thou not call us all who desire to be such to stand up in the breach, because thou wouldest not destroy us? Hast thou not been wont to pardon whole nations at the prayers of a few of thy servãts, & to give the enemy for their ransom?

[m] Therefore

[i] *Petition.*

Iob 22.30.

[i] *To bee more earnest, sith he calls us now to stand in the breach as Moses to stay his hand; to declare the riches of his mercies; saving us still at the prayers of a few.*

[m] *And see-*

l Petitioning he is still the same to us, as hee was to Moses and Abraham.

we thy remembrancers (knowing that thou art still the same, as to thy servants in former time, n& that we are as deare unto thee as they were, and that thou canst deny us nothing which we beg in thy Sonnes Name according to thy will, so farre as it is for our good.)

good Lord) wee whom thou doest call to be remembrancers, because we know that thou art still the same good God to thine, as thou wast to *Moses*, *Abraham*, & *Samuel*; ▪ and being assured, that thorow thy Sonne wee are deare unto thee as the Apple of thine owne eye, that thou canst deny us nothing which wee begge in his Name, which may make for thine own glory, and good of thy people; ° even we thy poore children do humbly intreate thee to magnifie thy mercy, that it may shine to all the world, in pardoning

n And wee so deare to him that he can deny us nothing which may be for his glory & for our good.

° Doe intreat him to magnifie his mercy, in pardoning, & turning our hearts to meet him.

° Doe humbly intreate to magnifie thy mercy in pardoning our sinne, and turning us speedily unto thee.

ing the sin of our Land, and in turning the heart of all sorts speedily unto thee, to meete thee with an intreaty of peace. p But wee pray thee to make all the unplacable enemies of thy Church in all places to feele thy hand; and those chiefly, who have as *Balaam* and the Midianites, caused us with their wiles to provoke thee to so fierce a wrath, wherein we have been so oft and so lately almost utterly consumed, through our backsliding and rebellions against thee.

q Get thy selfe glory upon thē, as upon *Pharaoh* in the heart

p But make thine enemies to feele thine hand, & those chiefly, who have as *Ba'aam* cursed us, to provoke thee so grievously, that we have been so oft in so desperate danger, and almost consumed by our back-sliding and rebellion.

q Get thy selfe glory upon them, as upon *Pharaoh*,

2 *Petition.*

p *But to make his enemies to feele his hand, who have beene the causes of our sin by their wils.*

q *To get himselfe glory upon them as upon* Pharoah

1 *Petition.*

r *As he hath begun and promised to accomplish to his everlasting praise.*

that when thou hast delivered us, & overthrowne them r as sundry times thou hast begun, we may sing prayses, and ever keep a remembrance of thy mercy.

of the Sea; that when thou hast delivered us & overthrowne them (r as sundry times thou hast begun, and promised to accomplish) we with all the Churches may sing the song of *Moses* thy servant: and all ages may keepe a remembrance of thine endlesse mercy.

11 *To pray that we may be afraid of obscuring his glory.*

2 *Or seeking our owne glory.*

11 Let us be afraid of obscuring any part of thy glory.

s And much more of seeking our owne honour, or taking any part of thine honour to our selves, or of being proud of thy gifts, whereunto

11 Let every one of us be afraid of defacing or obscuring any part of thy glory, s and much more of seeking vainely our owne glory, especially of robbing thy Majesty by taking any part of thine honor to our selves, as *Herod*; or by being proud

proud of thy gifts, whereunto our sinfull natures are strongly inclined.

12 Above all, keep us from dishonouring thee by our evil example among the ungodly, to cause them to blaspheme that glorious Truth which we profesſe.

13 Make us to account it our greatest honour, to honour thee, and the greatest dishonour and evill that ever can befall us, so much as in shew to dishonour thee.

t Strengthen us to walke so uprightly, that others seeing our good workes, may glorifie thee our heavenly Father:

we are so ready.

12 But above all, keepe us from dishonouring thee by our sinfull lives amongst the wicked, to to cause them to blaspheme thy great Name.

13 Let us account this our greatest honour, to honour thee, and contrarily, our greatest dishonour.

t Stengthen us to walke so uprightly, that others seeing our good workes, may glorifie thee,

Preface.

12 *That we may not dishonour him by our sinnes.*

13 *To account our greatest honour, to honour him, & contrarily.*

t *To glorifie him by our holy ensample.*

1 Petition.

"and we may weare the reproach of the wicked as a crowne upon our heads.

"and that we may stoppe the mouthes of all the wicked by our innocency, bearing their reproach as a crowne upon our heads.

14 *To have the zeale of Lot, against the abominations of our age.*

14 So kindle the zeale of thy glory in our hearts that wee may be grieved continually for all the dishonours done any way to thee.

14 So inflame our hearts with a zeale of thy Glory, that our righteous soules may be vexed from day to day, for all the abominations, whereby thou art dishonoured by Atheists, Papists, and and al sorts of godlesse men.

15 *And finally to bee able to acknowledge the Lord boldly with each part of his truth.*

15 And that in steed of being ashamed of thee or any part of thy truth, we may ever professe it with all holy wisedome

15 Let us be so far off from dishonouring thee, by being ashamed with *Peter*, of thee and thy religion, or any part thereof, where we ought to professe

fesse it; that in all places we may shew forth our profession of thee, with all wisedome & boldnes, [x] as that which is our chiefest glory, gracing it with a holy conversation: [y] That so our Lord and Saviour may acknowledge us before thee our heavenly Father, and the presence of thy glorious Angels, and of the whole world, to be thine owne children, and heires of thy Kingdome: [z] when hee will most justly deny all the fearfull, & unbeleevers, as those whom hee never knew, to their endlesse horror and confusion.

and boldnesse [x] as our chiefest glory; gracing it with a holy conversation.

[x] *As being his glory.*

[y] That our Saviour may acknowledge us before thee in the presence of all men and Angels, to be the true children and heires of thy kingdome

[y] *That we may be acknowledged of him before all the world, to our owne everlasting honour.*

[z] When hee will deny all the fearefull and unbeleevers, as those whom he never knew, to their endlesse woe and confusion.

[z] *When all the fearfull be denied.*

2 Petition.

In the second petition, seeing Gods glory is in the inlarging of his kingdome, and doing his will.

Thy Kingdome come.) And whereas thou (oh Father) art chiefely glorified in the increase of thine owne faithfull people, obeying thy Word, amongst whom thou reigneſt; and especially when thou causeſt thy Religion and people to prosper against al the power of hell.

To pray for a free course to the Gospell which is the Scep-

1 Grant thy Gospel, whereby thou conquereſt and ruleſt, to be

The second Petition.

THy *Kingdome come*, And whereas thou (oh Father) art chiefly glorified when thy kingdome commeth, and thy will is done; that is in the increase of thine owne Church and people which obey thy Word, amongst whom thou reigneſt as Lord and King; and especially when thou doſt inlarge thy dominions against all the subtilty and power of hell, causing thy Religion and people to prosper and increase. 1. Good Father, give thy Gospell (which is the Scepter of thy Kingdome, whereby

by thou conquereſt and ruleſt) a free courſe to be ſincerely preached in all the world, all impediments being utterly removed.

a Make it ſo powerfull in all places, that it may utterly throw downe the kingdome of Satan, and Antichriſt; converting and ſpeedily gathering all thine Elect unto thee, that ſo thou mayeſt haſten thy kingdome of glory.

2 To this end, whereas thou (Oh King of Kings) haſt ordained Kings and Queenes, to be nurſing Fathers and Mothers to thy poore Church, to nouriſh us thy children

ſincerly preached every where, all impediments being taken away.

a Make it ſo powerful, that it may deſtroy the kingdome of Satan and Antichriſt, & gather all thine unto thee, that ſo thou mayeſt haſten thy glorious kingdome.

2 To this end, raiſe up Kings & Qu. to nouriſh thy children with the word of life, and preſerve us from the rage of all our cruell enemies, eſpe-

2 *Petition. ter of his Kingdome.*

a *That it may be powerfull every where*

2 *For Kings and Qu. to be nurſing Fathers & Mothers to the church.*

2 *Petition.*

cially that bloudy Antichrist.
And for those that are such already, make them tenne times more: let them account this their greatest dignity, to have the bringing up of the heires of the Kingdome cõmitted unto thẽ.

dren with the word of life, and to preserve us from the rage of that bloudy Antichrist, and of all cruell enemies. Oh Almighty and deare Father, raise up such for us in all the Countries of the world: And those which are such already, make them tenne times more, that they may account this their greatest dignity, to have the bringing of thine owne Children, and heires of thy Kingdome, cõmitted to their care and faithfulnesse.

3 *Especially to pray for our Soveraigne raised up for us in*

3 And as it hath pleased thee to settle this thy kingdome is so great peace

3 More specially, as thou hast setled thy Kingdome among us of this Nation in much peace and

and prosperity, under our late tender nursing Mother, & hast delivered us frō the Tyrannie of that bloud-thirstie Whore of Babylon; and also hast continued the same still most miraculously, beyond all former expectation under our gracious Soveraigne, whom thou hast raised up for a foster-Father in her place: [a] So wee beseech thee to enlarge the heart of thine Annoynted Servant, with an abundant portion of thy Spirit, both of wisdome & zeale for thy glory and Kingdome, and tender affections towards thy children, *b* accor-

among us, by our tēder mother, delivering us from that bloud-thirstie whore of Babylon, & also to continue the same beyond al former expectation under our dread Soveraigne.

[a] So indue him wee beseech thee with an abundant portion of thy Spirit.

[a] *Petition. place of our tender mother,*

[a] *That hee may have an abundant portion of Gods Spirit.*

1 *Petition.*
b *According to his dignity & charge,*

c *That in token of thankefulnes for all his dominions and de-deliverances,*
1 *At his comming in,*
2 *By discovery and preventing the massacre,*
d *And for the deliverances of the Church by him, hee*

b According to his dignitie, to discharge faithfully that great charge cómitted unto him. Increase in him all tender affections towards thy children.

c Grant him that in token of true thankfulnesse for all his dominions & chiefly the wonderful deliverances of his Majestie, and his,

d and of us all thy people principally by him) he above all others may set himselfe with *Iehosaphat* and *Hezekiah* and other worthie Kings of *Iudah*, to en-

b according to that high dignitie laide upō him, the charge cómitted unto him.

c Grant that in token of his true thankefulnesse for all his dominions and great honour, and much more for the admirable deliverances given unto him and his (d and above all, sith that thou hast made him twice, chiefly, so wonderfully in our eyes, thy principall instrument, in saving us thy poore Church) that hee may set himselfe much more earnestly than ever did *Cyrus* or *Darius*, even as worthy *Iehosaphat* and *Ezechiah*, to advance thy glo-

ry,

ry, in enlarging and furthering this Kingdome of thy Sonne, and in promoting thy pure religion with all his power, destroying whatsoever is against it, & discountenancing all ungodlinesse.

f Oh strengthen him to procure each way, both by godly Lawes, and all other holy meanes, the good of us thy poore people committed unto his trust, repressing all the wicked; that we may live a quiet life in all godlinesse and honesty, fearing none but onely thy heavenly Majestie.

g So grant, that all we thy children being

large thy kingdome, & promote thy pure religion; destroying utterly all ungodlinesse.

f Inable him to procure each way the good of us thy poore childrē committed to to him. Strēgthen him to preserve all us thy poore people from the violēce of the wicked, that we may boldly make profession of thee without feare of Atheist, Papist, or any other malicious enemie.

g Grant to us also this grace, in token of our thankefulnes, that we all be-

may set himselfe, first to advance Christs Kingdome and Gospell.

f And secondly to procure the good of Gods servants, repressing the wicked. That wee may live in all peace & godlinesse, without feare.

g To be affected towards him, as the

1 Petition.
b According to his dignity & charge,

c That in token of thankefulnes for all his dominions and de-deliverances,
1 At his comming in,
2 By discovery and preventing the massacre,
d And for the deliverances of the Church by him, hee

b According to his dignitie, to discharge faithfully that great charge cómitted unto him. Increase in him all tender affections towards thy children.

c Grant him that in token of true thankfulneſſe for all his dominions & chiefly the wonderful deliverances of his Majeſtie, and his,

d and of us all thy people principally by him) he above all others may ſet himſelfe with *Iehoſaphat* and *Hezekiah* and other worthie Kings of *Iudah*, to en-

b according to that high dignitie laide upō him, the charge cómitted unto him.

c Grant that in token of his true thankefulneſſe for all his dominions and great honour, and much more for the admirable deliverances given unto him and his (d and above all, ſith that thou haſt made him twice, chiefly, ſo wonderfully in our eyes, thy principall inſtrument, in ſaving us thy poore Church) that hee may ſet himſelfe much more earneſtly than ever did *Cyrus* or *Darius*, even as worthy *Iehoſaphat* and *Ezechiah*, to advance thy glo-

ry,

ry, in enlarging and furthering this Kingdome of thy Sonne, and in promoting thy pure religion with all his power, destroying whatsoever is against it, & discountenancing all ungodlinesse.

f Oh strengthen him to procure each way, both by godly Lawes, and all other holy meanes, the good of us thy poore people committed unto his trust, repressing all the wicked; that we may live a quiet life in all godlinesse and honesty, fearing none but onely thy heavenly Majestie.

g So grant, that all we thy children being large thy kingdome, & promote thy pure religion; destroying utterly all ungodlinesse.

f Inable him to procure each way the good of us thy poore childrē committed to to him. Strēgthen him to preserve all us thy poore people from the violēce of the wicked, that we may boldly make profession of thee without feare of Atheist, Papist, or any other malicious enemie.

g Grant to us also this grace, in token of our thankefulnes, that we all be-

may set himselfe, first to advance Christs Kingdome and Gospell.

f And secondly to procure the good of Gods servants, repressing the wicked. That wee may live in all peace & godlinesse, without feare.

g To be affected towards him, as the

a Petition. g To be affected towards him as the good people were towards David, and sound forth the Lords prayses for him.

h To pray for him & his to reigne for evermore.

ing still more loyally affected towards him, as towards our most happy nursing Father under thee, and as all the good people were towards *David*, may ever sound forth thy Praises for him;

h and pray earnestly for his preservation, and of our hopefull Queene, the Prince & Princesse Palatine, with all their Royall Progenie: That this Kingdome (if it be thy will) may bee established untill *CHRIST* shall come to resigne up this earthly Scepter, & reigne

being affected towards thine Annoynted, more and more, as towards our happie nursing Father under thee, and as all the good people were towards thy servant *David*, may ever more accordingly sound forth thy prayses for him. *b* Give us hearts to cry continually unto thee, for the preservation of his Majestie, with our Hopefull Queene *Mary*, the Prince and Princesse *Palatine*, and all their Royall Progeny; that if it be thy heavenly will, the throne of his kingdome may be established until Christ the King of kings

shall

shall come: then to resigne up the Scepter into his hands, and to bee taken up into his throne to reigne with thee for evermore.

with thee eternally.

2 Petition.

4 Good Lord, give all our Magistrates and Rulers under him the same heart, that they may bee as the hands of thine Annointed, in every place for the accomplishment of this worke.

4 Give all our rulers the same heart, that they may may be as the hands of thine Annoynted in everyplace for this purpose.

4 *For our Magistrats to have the same heart.*

5 And withall, as thou hast appointed to build up thy kingdom, chiefly by the sincere preaching of the Sacred Gospell, whereby thou diddest first spread it so speedily, subduing all the world by the Ministery

5 And as thou hast ordained chiefly to furnish thy Kingdome by the preaching of thy Gospell, which thou didst first spread by thy holy Apostles, subduing the world therby;

5 *For our Ministers to tread in the steps of the holy Apostles.*

2 Petition.

[a] *Seeking to save every soule by word*

[a] so wee pray thee to send forth powerfull Preachers in every congregation, as may not cease to admonish every one with teares.

sterie of thy holy Apostles; *a* So wee pray thee send forth faithfull Preachers, into every congregation, which being furnished with gifts, & tenderly affected with the care of every soule committed unto their charge, may not cease with *Paul* to admonish every one, both publiquely & privately, day and night with teares.

[b] *And conversation.*

[b] Teach them to frame themselves by all holy meanes to winne all, and to bee afraid of the least offence which might hinder the salvation of any one.

[b] Guide them, good Lord, to goe before thy people in all holy conversation, and to frame themselves to all, to winne all, *c* being afraid of giving the least offence, either to harden, or any way to hinder the salva-

[c] *Afraid of the least offence.*

salvation of any one of them.

d Awaken at length (oh Lord) all our blind guides; and all sorts of unconscionable Ministers, who are drunk with the bloud of souls, that they may but remember how the bloud of one *Abel* did cry for vengeance from the earth; and that they may thinke in time where they will appeare, when Christ shall come to take an account for every soule.

g Either h give them repentance for that bloudy sinne, that they may save themselves, & those committed to them; or else utterly free thy

d Awaken at length al sorts of unconscionable Ministers, drunken with the bloud of their people, e that remembring the cry of *Abels* bloud,

f They may bethinke themselves in time what to answere when Christ shall come.

g Either give them repentance, & care for their peoples salvation, or free thy poore people from them. Cõmit thẽ to such by whom they may bee brought into obedience by the law of thy Kingdome for their salvatiõ.

2 *Petition.*

5 *To awaken all our unconscionable Ministers.*

e *That they remember they cry of* Abels *bloud.*

f *And Christs appearing.*

g *And either to repent & become profitable, or the people may bee committed to such as by whom Christ may reigne, and they saved.*

2 Petition.

b That Antichrist may bee cast forth, and whatsoever belongeth to him, or whereby he hath deceived the people of the Lord,

b That thou alone mayest reigne as Lord and King amongst them, Antichrist being cast out utterly, with all things appertaining to his bloudy religiō, & wherby hee hath kept any of thy people under his slavery, or seeks to pull us againe into Babylon.

1 And all the verie prints of

1 Deface (oh Lord) all the prints of his

thy people from this heavy judgement. Set such every where, by whose faithfull Ministery thy people may be brought into a holy obedience to thy heavenly Gospell, to their everlasting salvation:

b That thou alone mayest reigne as Lord and King, and Antichrist cast out utterly, with al that appertaines to his religion, and wherby hee hath upholden his throne and tyranny, and kept any of thy people under his slavery or at least, seekes to bewitch them, to pull them into Babylon againe.

1 Good Lord destroy

stroy all the very prints of that cursed Idolatry, out of all the Churches, & whatsoever may put his favorites in hope of ever repairing the ruines of their Babel.

idolatry, and cut off all hopes of ever building up Babel againe.

2 *Petition. his idolatry utterly destroyed.*

6 And seeing (oh Lord) that this is the glory and safety of thy Kingdome, when all the subjects of it, especially the leaders of thy people, live in a holy union under thy lawes: take away, wee againe intreat thee, all contentions from amongst us, with the causes thereof.

6 And seeing the chiefe glory and safetie of thy Kingdome is in the unitie of thy subjects, take away, Good Lord, we againe intreate thee al causes of cõtentions.

6 *To pray for a holy unitie in the Church chiefly amongst the leaders, & to take away all causes of contention.*

a Confound, we pray thee, all the plots of that cursed *Balaam* of *Rome*; who

a Confound all the plots of cursed *Balaam* who, knowing

a *To confound all* Balaams *devices*

2 *Petition. who seekes by our divisions to prevaile against us:*

that no Kingdome divided, can stand, seek to rend thy church in pieces, the more easily to prevaile against it when thou art also departed from it; as ever Satan hath bin wont.

who knowing that not thine own kingdome, if it be divided, can stand, seeks day and night by all his agents to rend thy Church in pieces, the more easily to prevaile against it when it is devided, and thou departed from it as Satan hath ever prevailed by his instruments in all Countries by this means.

b *And that wee may buy this peace with the losse of all.*

b Grant that wee may buy this peace with the losse of al, except thy favour; c that al sortes seeing our holy agreement may joyne themselves unto us and come into the bosome of thy Church.

b Grant that we may buy this peace with godly *Abraham*, with the losse of all things, except thy favour: c that all sorts seeing our holy agreement may come forth of Poperie, and prophaneneſſe, unto us; & our brethren de-

c *That all sorts may joyne themselves unto us.*

par-

parted, may turne into the bosome of thy Church againe.

7 And whereas thou hast appointed that every one of us should labour to build up thy Kingdome, by bringing others thereunto; that they may be saved; a give us hearts to have a speciall regard of all those committed to our charge, to bring them in obedience to the lawes of thy Kingdome b and even all who are tyed unto us by any speciall bond.

c Give us grace to take every fit occasion which thou offerest for procuring or furthering their salvation, and so gaining

7 And moreover, sith thou wilt have every one to help to build up thy Kingdome, & to save others by bringing them thereunto, a grant us more care, not onely for our charges committed to us: b But for every one tied unto us by any speciall bond.

c Assist us to take everie fit occasiõ for gaining every one unto thee, by all Holie meanes, of admonition, examples, and whatsoever.

2 Petition.

7 That every one of us may have a care to save others.

a Especially all committed to our charge.

b With all knit unto us by any speciall bond.

c Taking all occasions to save all by al means

c Petition.

meanes, of admonition, examples whatsoever.

d To be as the Angells to Lot.

d Let us not rest before they bee safe from the vengeance.

8 That wee may have a feeling of happinesse of this Kingdome.

8 And that wee may prevaile the more give us (oh Lord) a sweet feeling what a blessed thing it is of Kingdome & partakers of thy glory; even to bee KINGS and Priestes vnto thee.

a And of the reward of holinesse.

a and what a happinesse there is in living such a holy conversation.

gaining them unto thee, by all good admonitions, exhortations, and example.

d Let us bee as the Angells unto *Lot*, never resting before we have gotten them safe into *Zoar*.

8 And that wee may be able to perswade others more effectually, Lord, give every one of us a sweet feeling, what a blessed thing it is to bee the subjects of this thy Kingdome; to have all the priviledges thereof, and to be partakers of thy glory; even Kings & Priests unto thee,

a and what reward & happinesse there

there is in living such an holy conversation.

b Make us to consider aright how wretched and unhappy the state of all other people is, seeme they never so happy in this world being but bondslaves of Satan, reserved for the chaines of eternall darknesse.

9 Oh heavenly King, grant us to live in all things, as the subjects of thy Kingdome, that so we may passe from this Kingdome of grace into that thy kingdome of glory.

10 Make us to feare the causes of back-sliding, that wee may never so

B much

b Make us to consider how wretched the state of all other people is, being bondslaves of Satan, and reserved for hell, seeme they never so happy.

9 Grant us to live as thy obedient Subjects that wee may passe frō this kingdome of grace into thy glorious Kingdome.

10 Make us to feare the occasions of back-sliding.

2 *Petition.*

b *And how wretched the state of all other is.*

9 *That we may live as the subjects of this kingdome ready to be translated.*

10 *Fearing the causes of back sliding.*

2 Petition.

[a] Flying fast towards heaven, looking at our Saviour.

that we never so much as once looke backe unto the world, [a] but hie fast towards heaven, where our Saviour keepes possession for us.

much as looke back with *Lots* wife towards this evill world, [a] but ever hie fast towards thine haevēly kingdome, having our eye at our Lord and Saviour, who sitteth at thy right hand, keeping there possession for us.

11 *To destroy all our corruptions*

11 Destroy in us all our corruptions, whereby Satan prevailes against us.

11 Destroy in us every corruption, wherby Satan keeps us any way in his slavery, or at any time gets the dominion over us.

12 *To hasten the day of our glory & triumph*

12 Hasten that day, whē the difference shall appeare betweene us and them that feare thee not when we shall reigne with thee for ever, all the rest be-

12 Hasten that glorious day, when the difference shall appeare betweene us thy subjects, and those who serve thee not; when we shall wholly reigne in glory with thee, free

free from all our enemies, & from ever offending thee any more.

13 And becauſe in the meane time, we thy ſubjects live by Faith, and not by ſight in this world, where all things uſually ſeeme to goe out of order, the wicked flouriſhing in their ungodlineſſe, when wee oft weep and mourne: O Lord, increaſe our faith in all thy gracious promiſes.

a Cauſe us thorow the comfort of our Faith and power of godlineſſe wrought in us therby, to grow up to ſuch a full aſſurance, that we are the true heires of

ing thruſt forth into eternall darkeneſſe.

13 And becauſe we now live by faith, and not by ſight, the wicked oft flouriſhing when all thy children are afflicted, O h Lord increaſe our faith in all thy promiſes.

a Cauſe us that through the comfort of our Faith, and power of godlineſſe, we may grow up to a full aſſurance, that we are the true

2 *Petition.*

13 *And in the meane time, ſeeing wee live by faith, to increaſe our faith.*

a *That growing to full aſſurance, we may overcome the world.*

2 Petition.

heires of thy kingdome, & may overcome all hinderances, [b] that being faithfull to the death, we may have the crowne of life.

thy Kingdome, that wee may overcome all the hindrances of the world, [b] and having the patience of Saints, we may be faithfull to the death, untill thou set the crowne of life upon our heads.

[b] *And remain faithfull to the death.*

14 *To be fild with peace, joy, and righteousnesse: That all may see of what kingdom we are: and wee enter o our joy.*

14 Fill our hearts with such peace & joy, with all the fruits of righteousnes, that all may see to what kingdome we belong, & we may enter into thy joy.

14 Fill our hearts with such peace of conscience, and joy in thee, with all the fruits of righteousnesse, incouraged by thy sweet promises, that al others may see to what kingdome wee belong; and that we our selves may feele daily the beginning of it in our selves, to entring into thy heavenly joy.

The

The third Petition.

THy *will be done in earth, as it is in heaven.*) 1 And that our child-like affections towards thy heavenly Majesty, our zeale for thy glory, and thankefulnes for thy kingdome, may be more manifest to all the world: quicken us to doe thy heavenly Will and Commandement, chiefly those with which thou hast fully acquainted us, how thou wilt have us to walke, and keepe thy watch, [a] and that with the like readinesse as doe thy Angels in Heaven.

2 And wherein

R3 we

Thy will be done, &c.

1 And that our child-like affectiõs with our zeale and thankefulnes, may more appeare to all the world; quicken us to doe thy heavenly will; chiefly that wherein thou hast shewest us how thou wilt have us to walke, [a] that we may doe it cheerefully as the Angels.

2 Pardon

3 Petition.

1 *To pray that wee may declare our child-like affections, zeale, and thankfulnesse, by doing his heavenly will.*

[a] *As cheerefull as the Angels.*

2 *To accept our will for the deed.*

3 *Petition.*

3 *That we may delight to enquire his will by all meanes.*

a *Having* David's *Echo, I am here Lord.*

our imperfect service, and accept our will for the deed.

3 Let it bee our chiefe desire to stand in thy presence, to enquire by all holy meanes, and in all humity to know what thy divine pleasure is: vouchsafe to manifest thy good will unto us for our direction. And ever so soone as thou hast made it knowne unto us, a give us *Davids* heart to say, I am here (Lord) to doe thy will, thy Law is within my heart.

we are too short, accept, good father, our willing mind.

3 Let it be our delight to stand ever in thy presence, to enquire thy divine pleasure, both by reading and hearing thy heavenly Word, and asking of others; and also by earnest prayer, with faithfulnesse in all our calling, and true humility. a And ever so soone as thou hast by any means made known unto us, what thy good will is, give us therwith *Davids* spirit, that without consulting with flesh and blond, we may say forthwith I am here (Lord) to doe thy will, yea thy

thy Law is within my heart: that so all our service may be free-will offerings unto thee.

3 *Petition.*

4 Furthermore, whereas it is thy decree, that through many troubles we must enter into thy heavenly kingdome good Father, frame our corrupt wils unto thy heavenly will: and give us grace to looke for them, and ever to humble our selves under thy hands; as thy obedient children, seeking alwayes to pacifie thee, searching immediatly the meanning of thy roddes, & amending whatsoever is amisse, [a] without once whis-

4 Moreover, seeing it is thy decree, that through many troubles wee must enter into thy Kingdome, good Father, give us hearts to looke for thē and withall, subdue our corrupt wils to thy holy wil, that humbling ourselvs under thy hands, we may enquire the true meaning of thy rods, and also try & reforme our wayes immediately [a] without once whispering againſt thee.

4 *To prepare for troubles; & humble our ſelves nnder them as his obediēt children: making right uſe of them.*

[a] *without whiſpering.*

3 Petition.

b To be assured that God doth all of love for our good, and will give a happy issue.

b Assure us that in love thou so workest our good in all our trials, even whē thou smitest us, and wilt give us a happy issue in thy due time, whē wee have rightly profited by them.

5 That wee may not suffer as evill doers, but only for righteousnesse. 1 Pet. 4. 15

5 And if it shall be thy good pleasure to call us to suffer for thy Name; keepe us that wee may suffer as thine owne children for righteousnes,

pering against thy divine Majesty.

b Assure us that thou still lovest us, even when thou correctest us most sharpely, and art working our good; and wilt in thy due time give a happy end to all our troubles, and cause thy loving countenance to shine on us againe, when wee have made the right use of them, and truely profited by them.

5 And if it shall be thy good pleasure to cal us to suffer for thy name, keepe us that wee may not suffer as evill doers, or busie-bodies for medling in things without

our

our calling, so to bring crosses on our selves; but as thine owne children for righteousnes. [a] And then make us to take up our crosses, with al joyfulnesse, that thou accountest us worthy that honour; [b] looking stedfastly at the great reward holden forth unto us, in the hand of our Lord and Saviour, who having trodden that way before us, is there highly exalted to raigne for ever.

6 Keepe us, that we never go against thy revealed will, whereby thou hast convinced our consciences, under pretence either to ho-

[a] and then to take up our Crosses with thankefulnes, rejoycing that thou counteſt us worthy that honour,

[b] and looking ſtedfaſtly at our Lord and Saviour, who having firſt trodden that way before us, ſits for ever in glory at thy right hand.

6 But keepe us that we do not any thing againſt thy revealed will, to procure therby never ſo great a good;

3 Petition.

[a] *To take up our crosses with joy & thankfulnes*

[b] *Looking at our Savior.*

6 *That we may not doe any thing againſt his revealed will, to obtaine never ſo great a good, which we imagin.*

4 *Petition.*

seeing thou canst and wilt maintaine all thine owne causes, and effect whatsoever is best, without sin. That we may ever truely pray, Thy will be done in earth, as it is in heaven.

nour thee, or to doe any service unto thy Church, or for never so great a good: seeing thou canst & wilt maintaine thine own honour, and causes, & save thy Church, effecting whatsoever is best, without our sinne. That we may ever truely pray, *Thy will bee done in earth as it is in Heaven.*

The fourth Petition.

In the fourth Petition.

To the end that al may see the tender care of our heavenly Father for us, and that wee may attend

Give us this day, &c.) And then, oh deare Father, when we are such, that the world may see thy tender care over us, and how thou fulfillest thy promise unto us,

GIve us this Day our daily bread.) And then (Oh deare Father) when thou hast given us such hearts thus to seeke thy will, to the end that the world may see the tender care thou hast for us, and how

how thou doest fulfill unto us all thy promises, and that we likewise may wholly attend the seeking of thy glory, in the inlargement of thy Kingdome, and doing of thy will.

1 Vouchsafe us graciously all things meete for the comfort of this life.

2 Shew us thy fatherly love, providing sufficient for all our necessities in thy due time. Feede us with thy hidden Manna.

3 Direct us to use al the holy meanes, which thou hast appointed to serve thy divine providence; both painfulnesse, thrift, and godly wise-

and that wee may the better attend the seeking of thy glory & good pleasure; vouchsafe us the comfort of this present life.

4 Petition the doing of his will.

1 To pray for the comforts of this life.

2 Shew us thy love in providing for us in due time Feed us with thy Manna.

2 To shew us his fatherly providence.

3 Direct us to use al painfulnesse and holy wisdome chiefly in our particular calling, with all meanes to serve thy providence: avoiding whatso-

3 And to direct us to the meanes to serve the same chiefely in our particular calling, avoiding the contrary.

4 *Petition.*

der our comfort or hurt our estate.

wisdome, chiefely in our particular calling, avoyding as warily whatsoever may any way endanger us, make our lives uncomfortable, or hurt our estate.

3 *To commit our selves wholly to his protection, depending on him without feare.*

3 Grant us to hide our selves under thy watchfull protection without feare, knowing that our times are in thy hand to continue as pleaseth thee.

3 Grant us grace also evermore in all humility to commit our selves unto thy fatherly protection, walking in thy wayes, not fearing what man can doe unto us; remembring that our times are in thy hands, to continue so long as it pleaseth thee.

4 *To know our owne frailty.*

4 Make us able to consider that of our selves, we cannot pro-

4 Make us ever to remember, that unlesse thou who hast given us our lives doe preserve them, we

wee can not continue one moment; *a* & to know that of our selves wee have no power to get one morsel of bread unlesse thou both shew us the meanes, and after inable us to use the same, and give a blessing to them.

a And unability to get a crum of bread or to see or use the means.

4 *Petition.*

5 Humble us in the sense of our vile nesse, that wee are so farre off from deserving eternal life, that wee are not worthy of the least crumme of bread vvhich thou hast taught us to begge daily.

5 Humble us herein, that wee are not worthie, the least crum of bread, which we are taught to beg daily.

5 *To be humbled in sense of our unworthinesse of bread.*

6 And grant us to know, that when wee have it, wee are but theeues and usurpers of it, and of what-

6 Make us to know that wee are but usurpers of long our lives one minute, [a] nor have any power, to get one morsell of bread unlesse thou shew us the meanes, assist us to use them, & give a blessing to them.

6 *To know that wee are usurpers of it, and of all other things.*

4 Petition.

a Vntill they bee given us in Christ, having lost all in Adam.

it, and of what soever else we have, a unlesse wee be in Christ, and so have al by him because wee having lost al, can have no right to any thing, untill it bee restored unto us in him who is Lord of all.

what soever else we possesse, and must make a dreadful account for it; a unlesse thou give it us in Iesus Christ. Because wee having lost all through *Adams* transgression, can have no right unto it againe, untill it bee restored unto us in our Lord and Saviour.

b To get more assurance of our title in Christ.

b Increase our assurance, that thou hast given him unto us, that we may have a title to whatsoever we injoy.

b Vouchsafe therfore to increase our assurance that thou hast given us thy Sonne who is Lord of all, that in him we may be certaine, that wee have a true title to whatsoever we enioy.

7 For power to the creature to nourish us.

7 Blesse thy good creatures to nourish &

7 Give withall to thy creatures both, power and strength to nourish

and

and comfort us: remooving the curse which our sins deserve.

Bread.) 8. Bestow upon us contented and thankefull hearts, with the estate wherein thou settest us though we have but bread, *a* and grace to see and acknowledge, thy wise & tender providence, as well in want as plenty; being undoubtedly assured, that thou canst and wilt make bread alone to satisfy us abundantly when other meanes faile.

This day.) 9 And if thou shalt ever bring us into that strait, that we shall have no more but for

comfort us, & remoove from them the curse due unto our sinnes.

8 Give us cõtented hearts, though wee have but bread a acknowledging thy fatherly providence as wel in want as plenty: and that thou wilt make evẽ bread sufficient, whẽ other meanes faile.

9 And if wee shall come to have no more but for the pre

4 *Petition.*

8 *For contentation with our estate.* a *And to see the Lords providence in bread alone.*

9 *And when we have but for the day, nor any meanes.*

4 Petition.

To pray to be able to cast our selves wholly on the Lord without fainting.

sent day; nor any meanes to succour us, then strengthen us to cast our selves upon thee without fainting, and to shew that wee live not by bread only, but by thy power and tender care & blessing.

for the present day, nor any meanes of succor in the world; then strengthen us to give thee glory, by casting our selves wholly upon thee, without impatience or fainting; that we may bee able even then to shew our confidence in thee, and how wee live not by bread onely but by every word proceeding out of thy mouth.

10 *To pray for assurance, that the Lord will never let us want the good.*

10 Certifie our consciences, that though wicked men may bee hunger-starved, yet thou wilt never let any of us that serve thee faithfully being heires of thy King-

19 Certifie our consciences aforehand, that howsoever wicked men be they never so rich, may starve with hunger before they die, yet thou wilt never let us thine owne obedient Children and Heires of thy King-

Kingdome, to want any thing that shall bee good for us; [a] but that thou wilt rather work extraordinarily, when ordinary means faileth, and wilt cause our enemies to feed us, if our brethren forget us; the very fowles to bring us bread, & the heavens to powre downe a blessing, so farre as thou seest most for thy glory.

11 And therefore (good Father) let us alwayes be reverently afraid of dishonouring, or grieving thee by carking cares aforehand for provision, for our selves or ours; and much more of murmuring, or impati-

dome, to want any thing that is good for us; [a] but wilt work extraordinarily, causing our Enemies to feed us, or the fowls to bring us meate, rather then wee shall want, so farre as thou seest best for thy glory.

11 Keepes us therefore, oh loving Father, from carking cares aforehand, for provision for us or ours; & much more from murmuring and impatience, wher-

4 *Petition.*

[a] *But work extraordinarily, when ordinary means faile.*

11 *To be afraid of dishonouring thee, by carking cares afore hand, or impatience in trials.*

2 Petition.

by thou art dishonoured and provoked.

patience, or fainting in any such tryall, whereunto our sinfull natures are extremely inclined.

12 To pray to bee able when we have used onely the means, to referre the blessing to the Lord.

12 Make us able to sanctifie thee, using onely the means for thy protection & providence, commending our selves, & all the successe wholly unto thee, being certainely assured that thou canst not faile us, nor forget us.

12 Make us able to sanctify thy great Name in using only the meanes to serve for thy protection and providence, referring the worke and whole successe unto thy heavenly Majesty alone, being certaine that thou wilt make all to prosper as shall bee best, and that thou canst not faile us nor forsake us.

13 To have a holy use of all Gods gifts to our salvation, namely of our riches.

13 And when thou dost bestow thy gifts upon us, make us to behold thy goodnesse, inabling us to use them ho-

13 And when thou doest bestow those thy gifts upon us, give us a holy use of them, that even our riches and all outward bene-

fits

fits may further our ſalvation, and that wee may ſee thy goodneſſe in them.

a Oh never ſuffer us to abuſe them to ſatisfie our ſinfull deſires; or puffe up our proud hearts, or make them our Gods, putting our confidence or felicity in them.

14 Teach us to imploy, them thou haſt vouchſafed, to the maintenance of thy religion, with all the holy ends which thou haſt ordained them for: and eſpecially for the reliefe and comfort of our poore brethren, for whom thou haſt taught us to pray daily as for our ſelves; and to whom

lily, that all may further our ſalvation.

a Never ſuffer us to abuſe them to ſatiſfie our luſts, or ſet our confidence & love upon thē making them our gods.

14 Teach us to imploy thē to maintaine thy worſhip & ſervice, and performe all holy duties, eſpecially for the reliefe of thy children, for whom wee are to pray daily, and to whome thou haſt given an intereſt in the uſe of them.

3 *Petition.*

a *Never abuſing thē.*

14 *To imploy thē to the ends appointed, as firſt and chiefely to maintaine Gods Religion and relieve his ſervants.*

4 Petition.

15 To pray for bowels of compassion towards the poore.

15 Giveus hearts full of compassiō towvardes the poore to comfort and to refresh their hūgry soules, that so their backes & bellies may blesse us, and that thoumaist remember us in the day of trouble.

15 Give us bowels of compassion towards the poore and needy, that we may take off every heavy burthen, releeve the oppressed, deale our bread to the hungry soules, that their backes & bellies may blesse us and that thou mayst remember us in the day of our adversity, and wee lay up a sure foundation against the time to come.

a So to shew our homage to God herein and love to his children.

a Inable us herein to shew our thankfulnesse to thy heavenly Majestie, love to thy children,

a Inable us herein to shew forth our homage to thy divine Majesty, that wee hold all of thy goodnesse; and declare the love wee beare

beare to thy children for thy sake, and chiefly to them that most excell in thy graces; *b* and so the true practice of the communion of Saints, waiting for that joyful sentence from our Lord and Saviour: *Come yee blessed of my Father, receive the Kingdome prepared for you, for when I was hungry, you gave me meate.*

and chiefly to the most excellent: *b* and therein the true practice of the Communion of Saints, waiting for the joiful sentéce: *Come ye: blessed of my Father, receive the Kingdome prepared for you, &c.*

5 *Petition.*

b And the Communion of Saints, waiting for the joyfull sentence.

The fift Petition.

FOrgive us our trespasses.) And wher as better sinnes only doe hinder our assurance, that wee are thy children and cause us that we can neither behold thy glory, nor feele the power

Forgive us our trespasses. And whereas our sinnes only doe hinder, & turne frō us all these blessings which we have begged,

And seeing our sinnes onely doe hinder all these things which wee have begged.

5 Petition.

and bring innumerable evils upon us, instead of thé, and so make us most unhappy: 1 Pardon, good Lord, and remove all our sins out of thy sight, which hinder al these good things from us.

[a] And to this end that wee may, never give thee rest, untill we have gotten this assurance of pardon, teach us that herein is all true happinesse, and without this wee are most miserable, and without all hope of comfort, and of all thy creatures

[a] *Because herein alone stands all true comfort.*

power and happinesse of thy Kingdome; neither yet have that full security in the assurance of thy fatherly providence and protection from all evill, which otherwise we should finde; and do moreover bring all contrary evills upon us; Therefore 1. Pardon (good Lord) and remove all our iniquities which keepe away good things.

a And that we may cry more earnestly for forgivenesse, never giving thee rest untill wee have attained it; teach us that herein alone stands al true peace and blessednesse, when wee have this full

full assurance sealed in our hearts, that our sinnes are pardoned, and that all they whose sins are not remitted, are most accursed & unhappy.

2 And to this end, shew us (good Father) the hainousnesse of sinne, by making us to consider aright, thy wrath declared against it from heaven, *a* first in the fearefull punishmẽt of thy most excellent creatures the Angels, whom for that they kept not their estate; thou hast cast downe in hell, to bee reserved in chaines of darkenesse unto the judgment of the great day,

most unhappy.

2 Shew us also the haynousnesse of sinne, declared *a* so the fearefull punishment of thy most glorious Angels, the excellenteſt of all thy worke, whom, for that they kept not their first estat thou diddest throw down into hel, to be reserved in chaines of darkenesse to be reserved to the judgment of the great day.

5 Petition.

2 *To bee able to see the haynousnesse of sinne.*

a In the fearefull punishment of the Angels.

a Petition.

b Of our first Parents.

c Of the old world.

b And afterwards in our first parents cast out of their happy estate, accursed in themselves and all their posterity, even all us, untill wee obtaine deliverance by laying hold on our Lord and Saviour, and for which all the creatures might be justly armed against us.

c Make us able yet more plainly to behold the same, in the general destruction of the old world:

day, then to bee damned to endlesse torments.

b And afterwards in our first parents, cast from their happy estate for eating the forbidden fruit, by whose transgression, al the curses of this life and that to come, came not only upon themselves, but also all their posterity, even all of us being naturally wrapped in the same condemnation, untill wee bee delivered by Jesus Christ; & for which al the creatures may bee ever justly armed against us.

c Open our eyes to see this thy wrath against all ungodlinesse yet more fully,

ly, in the generall destruction of the old world, and in turning the filthy Cities of; [d] *Sodom* and *Gomorrah* into ashes, to remaine eternall monuments unto all posterity: [e] and in preparing the lake burning with fire and brimstone, for an everlasting punishment to al unbelievers, & impenitent persons.

[f] Set before our faces that heavy punishment upó thine owne faithfull servant *Moses*, for so small a fault in our account (as not honouring thee before the people, in believing & avouching thy power and truth) that thou

S diddest

5 Petition.

[d] Turning *Sodom* into ashes for a warning to all posterity:

d Sodom.

[e] Preparing hell for an everlasting punishment to al unbelievers & impenitét sinners.

e Hell prepared for the wicked.

[f] Set before our faces thy severity against thine owne deareſt children, as in curting off *Moses* (onely for that he did not sanctifie thee at the waters of strife) that he could not enter into Canaan the

f And in the punishment of Gods deareſt servants: as Moses.

5 *Petition.*	promiſed land after hee had led thy people forty yeeres towards it, & now brought them to the very borders of it, & might ſtand & looke into it, but goe no further.	diddeſt cut him off from entring into *Canaan*, which of all earthly things hee muſt needs moſt deſire, becauſe it was the land of promiſe, the type of heaven, and alſo in that thou diddſt this, after that hee had led the people 40. yeeres towardes it.
g *David.*	g And in the puniſhment of *David* and his houſe all his life long, and the fearefull judgments on many of thine owne faithfull ſervants:	g And the puniſhment upon *David* & his houſe for that one ſinne eſpecially, that thy hand did ſo purſue him & his, all his life long; and ſo thy ſharpe correctiõs laid upon all other thy deareſt ſervants regiſtred in thy book:
h *And chiefly that upon our Saviour him-*	h Teach us to conceive right of the	h Lord, teach us yet more rightly to con ceive

ceive the vilenesse of sinne by this one thing chiefly, that the least transgression of thine Elect could not in thy divine wisedome bee ransomed, but by the unspeakeable torments of thine owne beloved Son the Lord of glory, taking our nature, to become a sacrifice to appease thy wrath, and to satisfie thy justice. How thou didst powre out upon him the full vials of thy wrath, to cause him to sweat drops of Bloud, and to cry out, *My God, my God, why hast thou forsaken me?*

vilenesse and danger of sin hereby, that the least sin of thy Elect could never have beene ransomed, but by the sacrifice of thy owne deare Sonne, and how thou didst powre out upon him the full vials of thy wrath, to cause him to sweat the bloudy sweat, and to cry, *My God why hast thou forsaken me?*

5 Petition. selfe in his unspeakeable torments.

3 Give us some true sense hereof,

3 Give us a continuall

3 To have some sense of

5 Petition. *the innumerable evils which each sin brings.*

Vpon Gods owne children.

Vnlesse they be prevented.

meditation hereof, and of the innumerable evils which every sin brings on thine owne children, unlesse they be prevented by speedy repentance.

withall this grace to keepe a continuall remembrance of thy innumnrable evils, which every sin brings upon us thy owne children, in our soules or bodies, goods, name, friends, or labours; unlesse we prevent them by speedy and unfaigned repentance.

a Especially how they deprive us of Gods protection and providence, and all power in prayer, and many extraordinary experiments.

a Especially depriving us of all true cõfort and power in prayer, so long as we remaine therin without repentance, besides the losse of many extraordinary favors, which we might certainly expect.

a Especially to consider how thereby we are left wholly destitute of thy protection & providence, and deprived of all comfort and power in prayer, so long as we remaine therein; and also of many extraordinary experiments of thy bounty which otherwise

we

we should finde.

Make us able in some sort to comprehend the greatnesse of sinne, [a] by the infinitnesse of thy glorious Majesty, against whom each sin is commited. [b] Shew us how our iniquities are increased hereby also, that they are committed contrary to our high calling to be Christians, and heires of thy kingdome, [c] and also against such abuudant mercies, both ordinary & extraordinary, [d] with so many and strong meanes to restraine us; [e] besides sundry vowes and convenant renewed, [f] and that after mercy

4 Shew us withall the hainousnes of our sins, and how they are increased being committed not onely against thy glorious Majesty, but also contrary to [b] our high calling, [c] and against all thy abundant mercies, [d] with so strong meanes to restraine us, [e] beside so many vowes and promises of amendment, [f] and that after pardon formerly obtained and sealed unto us.

6 Petition.

4 *To be able to comprehend in some sort the greatnesse of our sin, & how it is increased by circumstances, being committed against.*

[a] *The infinite God.*

[b] *Our high calling.*

[c] *All mercies.*

[d] *All means.*

[e] *Our vows*

[f] *After pardon obtained.*

5 Petition.

5 To have some sight of the multitude of our sinnes.

[a] Being every breach of Gods Commandement in thought. Rom. 7. 7.

[b] Or in omitting the very least duty. Gal. 3. 10.

[b] Besides Adams sin.

5 Grant us some sight also of the multitude of our sins, how they are without number, [a] being not onely every breach of thy Commandements, in thought, word, or deed. [b] but even in omitting any of the least part therof, or not doing it with all our heart and strength.

[b] And besides the fall

cy obtained, and pardon formerly sealed, upon our promise of amendment.

5 Open our blind eyes to have some light also of the multitude of our transgressions, how they are more in number than the starres of the Heaven, [a] seeing they are every breach of thy divine will revealed unto us in thy blessed Word; and that not only in thought, word, or deed, but even in omitting of any part thereof, or not doing it with all our heart, and all our strength.

[b] And besides the fall of our first parents

rents whereby wee are all naturally become the childrē of wrath, and under thy curſe; [a] make us to perceive the corruption of our ſinfull natures, received from thence, which as a leproſie doth wholly overſpread us; [b] whereupon wee are ſo wholly inclined unto wickedneſſe, that all the thoughts of our hearts are only evill continually; ſo as we cannot of our ſelves ſo much as think, much leſſe will any thing but that which is ſinful.

Vouchſafe us ſome feeling of the hardneſſe of our hearts, that we are ſo little moved, either at the

of our firſt parents, wherof wee are all guilty by nature, [a] make us to perceive the corruption of our ſinfull natures, [b] whereby we are ſo infected with ſinne, that wee are inclined unto evill continually, and unable to thinke, much more to will any thing but that which is ſinfull.

Grant us ſome feeling of the hardneſſe of our hearts, that we are ſo little moved by thy judgmēts

5 *Petition.*

[a] *The corruption of our nature.*

[b] *Being wholly carried to evill.*

And the hardneſſe of our hearts.

5 Petition.

or mercies to make any right use thereof.

hearing of so many mercies to make any right use of the.

6 For a continual sense of our daily frailties.

6 O give us such a lively sense hereof, and of our daily frailties, infirmities & noysome lusts flowing from this loathsom sinke, [a] that in the feeling of this bondage of our corruption, [b] wee may ever sigh to be delivered therefrom.

6 Give us such a lively, and continually sense hereof, together with the feeling of our daily slips, wants, frailties, infirmities, imperfections, and noysome lusts, issuing from this filty puddle of original corruption in us, [a] that we may be weary of this body of sinne, [b] groaning under the bondage of this our corruption, and sighing to be delivered from it.

[a] Travelling under them.

[b] Desiring to be delivered. Rom. 7. 24.

7 That we may see our most grievous sins both before our calling and since.

7 Set before our faces also the grievous faults of our youth and much more

7 Shew us also our most grievous faults, not onely of our youth and ignorance, but those much

much more which we have committed since thou hast called by thy grace unto so high a dignity, and convinced our consciences. a Chiefly set ever before our faces our most haynous sins, especially if wee have committed any scandalous sins whereby wee have dishonouring thee, causing thy Gospell to be evill spoken of; grieved thy children, or any way hindered the salvation of others.

8 Open our eyes, that by all these we may see what debters we are, and how unable to pay the least part thereof, but to lye in hel for

S 5 ever-

those which we have committed since our high calling, contrary to our consciences, and a chiefly those whereby wee have dishonoured thee, to the reproch of thy Gospel, the griefe of thy servants, or to the hindering the salvation of any soule.

8 Give us grace, that by all these we beholding the infinitnesse of

5 *Petitio n.*

a *Chiefly those scandalous ones*

8 *That by all these we may see what debters we are.*

5 Petition.
[a] *And may be driven to cry for forgiveness, and to runne to the fountaine of Christs Bloud.*

our debt, [a] and our great misery thereby, may run continually to the fountaine of thy Sonnes bloud, which is open to all the house of Israel for sin, and uncleanesse, crying, Wash me thorowly from my sin, purge and cleanse me.

evermore; [a] that we may cry continually with *David*, *Lord forgive us our sinnes, and blot out all our offences*; remember not our rebellions; wash us throughly, purge and cleanse us; thus running every moment to the fountaine of thy Sons bloud, which is open to all the house of *Israel*, for sin and for uncleanesse.

9 *That wee may find comfort in the al-sufficiency thereof.*

9 And yet that the ugly view of them may not utterly dismay us, as though wee could not bee purged from them: comfort us in the infinite worth & merit of thy Sons

9 And yet withal, that we may not be utterly overwhelmed by the ugly view of the multitude or loathsomnesse of our transgressions, as though they could not be pardoned, nor wee purged from them;

com-

comfort us in this, that thy Sons bloud is of infinite merit; and al-sufficient to wash us from al our iniquities (though they were the most hainous sinnes that ever were committed, yea although wee had, if it were possible all the sins of the world upon us) so long as in a true feeling & sorrow for them, wee can in faith desire to be washed therin.

bloud, which is al-sufficient to cleanse us thorowly, although wee had all the sins of the world upon us, so long as we can cry to be washed therein.

5 Petition.

10 But because we are all very ready to deceive our selves, imagining that we are washed, when wee remaine still in our filthinesse; seeing thou neither callest, nor admittest of any to this

10 And to this end, that we may not be deceived in our imagination, seeing thou admittest none to this fountain, but only them that come in true faith, and

10 To the end that we may not bee deceived in the forgivenesse of our sinnes.

5 Petition. To pray for true repentance and faith, which are the unseparable companions of forgivenesse.

unfaigned repentance, for all their evill wayes, resolving to live a new life, and crying after this fountain.

this fountaine, but them that come in true repentance for all their evil waies; fully purposing amendment; and in a lively faith in thy sweet promises, desiring to grow therin; O grant us grace truely to see our particular sins, and the vilenes of them.

Make us able in the sense of our vilenesse by nature, and our particular sins, to mourn bitterly when we looke at thy Son who we have peirced thereby.

Make us able in the sight of them, and the sense of our estate and danger by them, to mourne bitterly for them, looking at thy Son, whom wee have pierced thereby.

11 To hate all sin, and to be afraid of defiling our selves againe.

11 Give us hearts so to hate all sinne, that wee may be afraid of ever defiling our selves a-

11 Make us so to hate and abhorre them, that being once purged in this Laver, wee may be ever afraid of defiling

filing our ſelves againe, by ſinning againſt that thy rich mercy.

a Helpe us to trie both our Repentance, and faith, by the holy rule which thou haſt given us in thy Law & Goſpell, that wee may know them to bee ſuch, as will abide the triall, and not hypocriticall;

b And ſuch alſo as have beene firſt wrought in us by thy heavenly work, and doe continually increaſe & grow; which are the infallible evidences, that they are ſound and ſincere.

12 Give us hearts to bee daily examining, and judging our

againe, ſinning againſt thy moſt rich mercie.

a Helpe us to try our repentance and faith by thy heavely word, to bee ſuch as are ſound,

b And have been wrought in us by thy bleſſed Word, and doe continually increaſe, which are certaine evidéces thereof.

12 Grant us grace to judge our

5 *Petition.*

a *To try both our faith and repentance by the word, to be ſincere.*

b *And ſuch as have beene wrought in us by the Goſpel, and doe increaſe and grow.*

12 *That we may continual-*

5 Petition.

13 To pray againe for pardon of the sins of our Land.

a At the instant prayers of Gods servants by the Blood of Christ.

selves daily that wee may not be judged of thee.

13 Remember us also; we intreat thee againe, for our sinneful land;

a Though even the earth be corrupt, & the cry of the sinnes exceeding great, yet let the cry of us thy childrē in every corner, prevaile against the cry of our sinnes, that thy mercy may bee magnified in all the world.

our selves, that we may escape thy judgement.

13 We entreate thee also againe for our sinfull Realme,

a To pardon all the fearefull provocations thereof, and to bee pacified at the instant Prayers of thy faithfull servants; crying unto thee in al places, by the Bloud of thy Son, which speakes better things then the bloud of *Abel*. Let that cry still prevaile against the cry of our sinnes, that thy mercy may bee magnified in all the world, and the innocent may still deliver the Iland.

As we forgive, &c. And as thou hast

As we forgive them that trespasse against us.)

us.) And whereas thou (oh holy and gracious Father) hast taught us ever to pray to bee forgiven, as we forgive them that trespasse against us, telling us plainely, that if wee doe forgive others for thy cause, thou wilt also forgive us, and contrarily, that if we will not forgive others, wee shall never bee forgiven.

taught us to pray onely so to be forgiven as wee forgive others; assuring us, that if wee doe forgive, we shall bee forgiven, and otherwise wee shall never bee forgiven.

5 Petition.

Whereas we must pray to be forgiven, aq we forgive.

1. Change (good Lord) the wickednesse of our sinnefull hearts, which are naturally and usually most strongly bent to malice & revenge.

1 Change our Hearts, which ordinarily are most vehemently carried unto revenge naturally.

1 *To pray against all maliciousnesse, and desire of revenge.*

a And how soever wee have the manners and company of

a And although vvee hate the man-

a *That though we hate the*

5 Petition. *sins of the wicked, & rejoice in in the execution of Gods righteous judgments on them.*

ners and company of the wicked, and whatsoever is in them, whereby thou art dishonoured and provoked, and rejoice in the execution of thy righteous judgements,

of the wicked and whatsoever else is in them, whereby they dishonor thee, or shew themselves to be thine enemies, and that we rejoyce in the execution of thy righteous judgments, wherby thou getteſt thy selfe glory upon the proud enemies, of thy Church:

b *And pray for confounding their evill practices, yet that wee pray for, and seeke their salvation.*

b and pray daily for the cõfounding of all the wicked practices and devices of the enemies of thy Church; yet grant that we may seeke the salvation of all sorts in tender compassion,

b And although wee doe also pray daily for the confounding of al their wicked practices & devices: yet Lord grant us hearts to seeke the salvation of all sorts, in all love and compassion, because wee know not whether they belong to thine eternall election.

2 Especially for the that are but our enemies upon private respects, give us grace, that instead of seeking revenge we may pray earnestly for them, that they may see their sinnes, and have their hearts changed, and so obtaine pardon.

a Make us able to walke wisely towards them: and moreover, vouchsafe that wee may seeke to pacifie the, by offering them reconciliation or full satisfaction, doing them good, or gratifying them by any kindnesse, so far as may stand with their salvation, and the credit of thy Gos-

2. And for them that are our enemies, but upon private respects, give us grace to pray earnestly for the, that they may repent, & obtaine mercy.

a Make us also to walke wisely towards them, and ever to seeke to pacifie them, by offering the full satisfaction, and doing the any good, so far as may stand with their salvation, and the credit of the Gospell.

6 Petition.

2 *For them that are our enemies, but upon private respects, to pray their sin may bee pardoned.*

a *And that wee may seeke to pacifie them, and gaine their love.*

6 Petition.

b To heape coals on their heads.

c To get full assurance of forgivenesse of our sinnes.

Seeing Satan seekes continually by temp-

b Inable us hereby to heap the coals of love upon their heads, either to gaine thé to Christ, or leave the more without excuse;

c And to seale up to our selves a ful remission of all our sins thereby.

Leade us not into temptation, but deliver us from evill.) And seing our

Gospell, even when they hunger, to feed them, & when they thirst, to give them drinke.

b Inable us hereby to heape the coale of love upon their heads, as thou hast commanded, either to gaine them by our Christian kindnesse, or to leave them more without excuse;

c And to seale up to our selves a most plentiful assurance of a full remission of all our sinnes thereby.

The sixt Petition.

LEad us not into temptation, but deliver us from evill.) And seeing (Oh tender

der Father) that our deadly enemy seeks hourely by his tẽptations to draw us to offend thy heavenly Majesty, to dishonor thee, and to make us his vassals to doe his will, so to strip us utterly both of thy protection and providence, and to cause thee to leave us into his hand, to bring upon us thy wrath, with all the evils following upon sin, whereupon our Saviour hath taught us to pray alwayes, *Leade us not into temptation, but deliver us from evill*: 1 Good Lord leave us not unto him for our sinnes, but open our eyes to

deadly enemy seeks hourely to tempt us to offend, to dishonour thee, & become his vassalls, that thou mightest leave us into his hand to execute his malice upon us, and bring upon us al the evills which follow sinne whereupon our Saviour hath taught us to pray.

Leade us not into temptation.

1 Open our eyes (good Father) to see our continual

6 Petition.

tation to draw us to sinne, to provoke the Lord against us, and bring some evill upon us.

1 *To pray we may see the danger wee stand in each houre.*

6 Petition.

danger, that so wee may escape his power.

a For the multitude of damned spirits.

a And first for the multitude of damned spirits, ranging up & downe as roaring Lyons to devoure us.

b For their power to tempt and destroy us in a moment.

b Teach us to know that they are able to bring us to as fearfull sins as ever were committed, also to destroy us utterly in a moment, with all that wee have, if thou give them leave, & doest not preserve us.

see the dãger wherin wee stand continually, and deliver us from him.

a And first shew us our perill for the multitude of those damned spirits that range up and down day and night with a deadly malice, seeking to devoure us.

b Teach us to know (Oh holy Father) what their power is against us, if thou doe not restraine it, that they are able to bring us to as feareful sins, as ever they brought any of thy servants unto, and to destroy us utterly in a moment, both soules and bodies, with all that ever thou hast given

given unto us, if thou preſerve us not.

c Acquaint us with their deepe ſubtilties, both in fitting their temptations to our particular natures and diſpoſitions, to our conditions, callings & occaſions, which they know perfectly; and how they alwayes dogge us at the heeles, watching us and their meeteſt opportunities; whereby they take their fitteſt aduantage to overcome us, as againſt *Eve* & *David*. Chiefly how they will at one time or other ſolicite us to thoſe ſinnes, wherein wee have beene formerly

c Acquaint us with their ſubtilties, in fitting their temptations to our particular eſtates and diſpoſitions, which they know, by dogging us ever, and taking their fitteſt advantages. And alſo they wil ſolicite us to thoſe ſinnes, whereby they have prevailed moſt againſt us formerly, or againſt other thy deareſt ſervants.

6 Petition.

c *Becauſe of their ſubtilties.*

whereby they knowing our diſpoſitions.

Marke, & take all advantages.

6 Petition.

To solicite us to those sins wherein they are most like to prevaile, drawing us on by degrees to yeeld first to smaller matters which the world accounts no sinne.

Or not to avoid the occasions of temptation, or neglect our calling.

Cause us to remember, how they use also to draw us on by degrees. As first to yeeld to some smaller matters; which are accounted no offences; or to thrust our selves carelesly, or without warrant, into the danger & occasion of temptation, neglecting the calling laid upon us, as DAVID to lie idlely on his bed in the afternoones, & ly overtaken, or whereby they have most prevailed against thy dearest servants.

Make us ever to remeber their craft in egging us on by degrees, as first, either to yeeld to some smaller matters, which the world accounts no faults, but trifles; or too much preciseneſſe, as *Eve* to eye the forbidden fruit, and to reason with the Serpent about the temptation: or else in hardning us, not to avoid the danger, and occasions of the temptations, but thrust our selves into them careleſſely without any warrant,

rant, neglecting the calling laid upon us; as *David* to lye idlely on his bed in the afternoones, following the pleasures of his eyes, in stead of looking to the great affaires of his kingdome.

to satisfie the pleasures of his eyes, in stead of looking to the affaires of his kingdomes.

6 Petition

[a] Make us able yet more fully to conceive of our perpetuall danger, thorow their innumerable allurements & baits to deceive us, both of the credit and estimation of the world, with the riches and pleasures thereof; which they ever hold forth and proffer unto us, if wee will follow their perswasions.

[a] And make us able to consider how they have all the baites of the world, both the credit, riches and pleasures therof, which they ever hold forth & proffer unto us, if wee will follow their advice.

[a] *For their innumerable allurements and baites of this world, which they proffer.*

[b] Prepare us to looke for their threat-

[b] And otherwise prepare

[b] *For their threatnings*

6 Petition. if we wil be so careful as to make conſcience of each of Gods commandemēt.

us to looke for threatnings, nor onely of the loſſe of all theſe, but alſo of all cōforts, with hatred, diſgrace, and many other evils which we muſt ſuffer from malicious men, if we wil make ſuch a ſtrict conſcience of all our wayes, to the very leaſt duty that thou haſt commanded.

threatnings, not onely the loſſe, or at the leaſt the hazarding of all theſe, but more alſo, the hatred, diſgrace, & reproach of the world, with depriving us of all comforts, the loſſe of our goods, with many other evils, at the hands of malicious men; if we will be ſo ſtrict as to make ſuch a conſcience of every one of thy cōmandements, as that we will not doe the leaſt thing forbidden, nor omit the leaſt duty commanded us.

6 To ſee our danger for the vilenes of our nature ready

6 And wherasweee are ordinarily ſecure in overweening of our owne

6 And wheras we are ordinarily ſecure in an overweening of our owne ſtrength and ability

ability to resist Satan; Shew us (O Lord) even in our hearts, the vilenesse of our corrupt nature, which is ever ready as a bond-slave of Satan, and a traytour against our selves, to conspire with him presently to our utter perdition, and as ready to runne after and swallow every one of his deadly temptations, as ever fish the bayte.

strength shew us, O Lord, the vilenesse of our corrupt natures which are ever ready to cõspire with Satan to our utter perditiõ, and swallow every baite which he layeth for us, without any feare of danger.

6 Petition.

to conspire with them.

And to swallow every baite.

Make us able to feele that wee have no strength in the world to helpe our selves (but all against our selves,) against him, more thẽ that thou graciously reachest forth thine

Inable us to feele that wee have no strength to resist, more then thou reachest forth thine hand to helpe us.

without all strength to resist.

6 Petition.

7 For Gods displeasure, to leave us into their power for our security.

7 Reveale unto us also the danger which wee stand in, continually from thy glorious Majestie, lest thou shouldest leave us up unto the power of the tépter, and of our owne corruption; to awaken vs from our security, and for our neglect of thy watch; and careleſſe uſing the meanes of grace; or not leaſt for temping thee, in or avoiding carefully each leaſt occaſion.

thine hand unto us, ſtrengthening & delivering us.

7 And herein we pray thee alſo to reveale unto us that great danger which wee ſtand in, continually from thy glorious Majeſtie, ſeeing wee have no warrant of protection, or any ayde from thee (but rather juſt cauſe to feare, that thou ſhouldeſt give us up wholly into the power of the Tempter, and our owne corruption) longer then that wee make conſcience to obſerve thy watch, walking carefully in every one of thy Commandements, and that wee doe uſe

use diligently every meanes of grace avoiding as a warily each least occasion of temptation.

8 And moreover, let us never forget how the subtil temper in all his temptations useth all his cunning to hide all this danger, with the uglinesse of sin, and the misery that hee knoweth it will bring upon us; shewing onely the faire side of it, as the safety, credit, pleasure, or gaine, which wee shall get by it.

Shew unto us also how hee useth the fittest instruments to perswade us hereunto; as the

T 2 coun-

6 Petition.

8 Moreover make us rightly to cõsider how the tempter in all his temptations hideth the danger & uglinesse of sin, shewing only the faire side of it, that is, the imagined good that wee shall get therby.

How he chuseth the subtillest and fittest instruments to serve his purpose, as

8 *For Satans cunning in hiding all this danger and the uglnesse of sinne:*

Shewing us the faire side of it what wee shall gaine by it.

And using the fittest instruments to effect his purpose.

6 Petition.

the counsell or example of men of chiefest reputation, sometimes changing himselfe into an Angell of light.

counsell or example of the wisest, learnedst, or wealthiest, and of chiefest reputation, and sometimes of those who have a name for godlinesse, so changing himselfe into an Angell of light.

Never comming like himselfe to tempt whereby he deceives all the world; And oftentimes deceives Gods own children making sinne to seeme no sinne.

Finally, how he never commeth like himselfe, whereby he deceives al the world, and oft prevailes with us, thine own children, at least to presume to sinne, because thou art so mercifull.

Finally, make us to remember how hee never commeth like himselfe, (unlesse to drive poore soules into utter despaire) whereby hee not onely deceives the world, but even us thy children, either to make us thinke sin to bee no sinne, or at least to presume to offend, because thou art so mercifull, or for that thou

thou doest not punish presently.

2 Cause us (Oh good Father) to keepe a continuall and fresh remembrance hereof, and withall of that fearfull misery which wee hale upon our heads by every sin; especially the woūd of cōscience, which no creature was ever able to beare, and which will certainly come upon us unlesse it be prevented by speedy repentance.

3 And howsoever the reprobate & the ungodly may wallow in their filthinesse, and yet seeme to bee more free from punishment than any o-

2 Good Father, set before us a continuall view hereof, and of the sundry evils which by every sin wee hale upon our heads, especially the woūd of conscience, which will certainly come on us, unlesse it be prevēted, & which none can beare.

3 Make us to know, that howsoever reprobates may wallow in their filth, and escape unpunished here,

6 *Petition.*

2 *To pray wee may have a continuall remembrance of the severall miseries of each sinne.*

Chiefly of the wound of conscience which none can beare.

3 *That although wicked men escape here, who are reserved for hell, the Lord yet will not suffer us so.*

6 *Petition.*

being reserved for hell, & fatted for destruction, yet thou wilt not suffer any of us thy childrē who have begun to make a more sincere profession of thee, to commit the very least sin, but wilt make us feele the smart of it, unlesse wee prevent thee speedily by repētance.

ther, becausē thou reserveſt them from hell, and therefore fatteſt them for the day of slaughter; yet make us to know that thou wilt not let any of us thy children (who have specially given up our names to thee, to make a more sincere profession of thy Gospell) to commit the very least offence, but that thou wilt surely make us feele the smart of it, unlesse wee prevent it presently by unfained repentance: & that thou wilt doe [b] openly, when our faults are hainous, or to the offence of others.

[b] *Especially whē when our sins are scandalous.*

And this [b] especially when our sinnes are hainous or scandalous, thou wilt doe openly.

[c] Cause us to remem-

member, that thou wilt neither be dishonoured by us thy children, nor let us be condemned with the world, but wilt surely correct us, to let al the wicked see with what a perfect hatred thou hatest all iniquity, when thou dost punish it so severely in thine own children, and what plagues remaine for them eternally.

3 Yea (Oh gracious Father) make us to feare alway, lest thou shouldest leave us never so little; and to suspect all our wayes. Let us never forget that Satan carries a more deadly hatred against us,

c Thou, O Lord, wilt not suffer thy selfe to be dishonored by us, nor have us condemned with the world; and thou wilt have the wicked to see therein thy hatred against sinne, & what plagues remaine for themselves for evermore.

3 Yea, (Oh holy Father) cause us to feare alwayes lest thou shouldest leave us never so little, & to suspect all

6 Petition.

c Because he will not be dishonored by us, nor let us be damned: And that the wicked may see his hatred against sin, and what remaines for them for ever.

3 To pray we may feare alway lest God should leave us never so little, because of Satans most deadly malice against us who are escaped from him.

6 Petition.

To provoke the Lord against us.

a For that our fals will more dishonor him, & harden moe to perdition than any other: whence so many of Gods worthiest servants have received such grievous foyles

our wayes, in as much as Satan more maliceth us, then any other of the world, and therfore seeks hourely to provoke thee to leave us into his hands.

a For that our falls will cause moe to blaspheme, hardening thē to perdition, than the sins of any other, whereupon so many of thy worthiest servants have received such grievous wounds the

who are escaped from his tyranny, then against any other people of the world, and therefore seekes every houre to provoke thee against us, to leave us in his hand.

a Hee knowes that our falls will more cause thy glorious Name to bee blaspheмed, and harden moe to utter perdition, than the sinnes of any other. Give us a continuall remēbrance how many of thy worthiest servants, through his cōtinuall dogging them, have at one time or other received some grievous foiles and wounds, the scarres where-

whereof they have carried with them to their graves, to the blemishing of their profession, & wounding their cõsciences, with the griefe and shame of the godly, and insulting of the wicked.

4 And therefore as thou hast taught us this as the principall remedie against every assault of the enemy, to watch & pray that wee enter not into temptation; so make us alwayes able to observe this thy watch, which thou hast set before us, and to learne to be better acquainted, with our own selves and our estates.

scars whereof they have carried to their graves, to the blemishing of their profession on the griefe of themselves & all the godly.

4 And therfore as thou hast given us this onely remedy, to watch & pray that we enter not into temptatiõ, so make us able to keep that thy watch.

6 Petition

4 *To learne to watch and pray as the remedy against all temptation*

6 Petition.

a To bee better acquainted with our weaknesses. To put on the compleat armour, chiefly the shield of Faith.

b And to have the word ever in readines. That strengthened by thy Spirit, and continuing in prayer, wee may stand fast.

a Teach us by it to be better acquainted with our selves and our particular infirmities, that wee may alwayes weare the compleate armour, chiefly the shield of Faith.

b Make us to have thy word ever in readinesse against each temptation, which wilt put Satan to flight, that being strégthned by thy spirit, we may be able to stand fast in the evil day, and ger the conquest

a Teach us to know our particular infirmities, and wherein wee are weake, that wee may put on dayly the compleate armour, chiefely the shield of Faith, and brest-plate of righteousnesse, to save us from his fierie darts.

b Make us to have thy holy Word ever in readinesse against every temptation; which is the sword of the Spirit, able utterly to vanquish him, and put him to flight: that being strengthened by thy holy Spirit, obtained by continuing in instant prayer, wee may bee able to stand fast

faſt in the evill day,

c And ſo finiſh our courſe, untill wee have gotten the finall conqueſt without any grievous wounds, or foyle; to thine everlaſting glory, and our own greater triumph & honour in the heavens.

5 Wee doe not pray that we ſhould not bee tempted at all, for thou haſt taught us to account it exceeding joy, when wee fall into divers temptations, knowing the good that comes thereby; but that vvee may endure temptation, fighting valiantly, and overcomming, that when we are tryed,

wee

without c any grievous wounds to thy greater glory, and our owne greater honor in the heavens.

5 We doe not pray againſt temptations, altogether, knowing the profit that wee doe reape thereby; but that wee may endure them, fighting valiantly, & conquering, until thou haſt ſet the Crowne upō our heads

6 Petition

c *And preſerve our ſelves without any grieuous wounds. untill we have gottē the finall conqueſt.*

5 That we pray not againſt all temptation.

But onely that in thē wee may overcome.

Conclusion.

So to receive the crowne of glory in the end.

wee may have the crowne of glory set upon our heads.

The Conclusion.

FOR *thine is the Kingdome, Power and glorie for ever and ever. Amen.*

We have begged all from thee Lord.

For thine is the Kingdome, &c. Wee have beene bold to beg al these things of thee, (Oh holy Father)

Wee have beene bold (Oh gracious Father) to beg all these things from thy heavenly Majesty,

1 Because all Kingdome, power and glory are his.

1 Because all kingdome, power & glory are onely thine.

1. Beecause all Kingdome, power and glory belong onely to thee.

a And we have received all from him.

a We doe acknowledge that we have received all from thy heavenly bounty;

a Wee doe also hereby acknowledg frankly, that whatsoever good things wee enjoy, wee have received them all from thy rich and Fatherly bountie: and are certainly assured,

sured, that as thou hast bidden us to pray thus, so thou wilt grant us all these things which wee have begged in thy Sonnes Name, and whatsoever else is good for us, even above all that wee are able to aske; so farre as shall be for thine owne glory, and benefit of thy people.

a For thou (Oh Father) art absolute Lord and King in heaven and in earth, and doest by thy mighty power and wisdome, dispose and guide all things, over-ruling the very counsels & rage of all wicked men and divels, as shall make most for thine

and are assured that thou having bidden us to pray, wilt grant us all for thy Sonne sake, & whatsoever else is good for us, so far as shall be for thine own glory, and the good of thy people.

[a] For thou (Oh Father) art absolute Lord & King in heaven and in earth, and dost dispose, guide and over-rule all things, as shal make most for

Conclusion.

Because he wil grãt us all good things above all that wee can aske. So far as is for our good

[a] *Seeing he guideth and overruleth all things to serve hereunto;*

Concluſion.

b And hath aſſured us, that asking in faith wee ſhall have.

c That we may ſet forth the glory and happineſſe of his Kingdome.

d Whereunto wee binde our ſelves, and to live as his ſubjects al our daies.

thine owne glory, and the greateſt good of us thine obedient ſubjects and children, b and becauſe thou haſt aſſured us that asking thus in faith, wee ſhall receive:

c Theſe things therefore we waite for at thy hand knowing that thou wilt grant thē in thy due time, that wee may ſet forth the glory of thy dominion, living as thy ſubjects, d to which wee

thine owne glory, & the greateſt good of us thine owne obedient ſubjects and children.

b And haſt aſſured us, that asking thus in faith, wee ſhall receive.

c Theſe things (Oh Father) wee waite for, being certaine that thou wilt grant them in thy due time, that wee may ſet forth by good experience the glory of thy dominion and power, with the happineſſe of thy Kingdome to all ſucceeding ages:

d Whereunto we doe hereby bind our ſelves all the dayes of our life, and to live as the loyall ſubjects of this thy King-

Kingdome, to thine everlasting glory;

e And so returne all possible thanks, praise and dominion to thy heavenly Majestie, saying ever, Amen.

Bee it so (Oh Lord, holy & true) as wee doe fully believe that it shall through thy beloved Sonne.

f Even so, Amen, Amen. Come, Lord Iesus, come quickly.

hereby binde our selves forever; e and so returne al possible thankes and prayse to thy heavenly Majesty, saying ever, Amen.

Be it so (Oh Lord, holy & true) as wee fully believe it shall bee through Iesus Christ.

f Even so, Amen, Come Lord Iesus, Come qvickly.

Conclusion.

e *And so returne all thankes, saying. Amen.*

f *Even so, Lord Iesus.*

An

An humble Confession of sinnes for the Morning, for priuate families, or persons, in this or the like manner more shortly.

Yet that are the Lords remembrancers (especially to whom he granteth more opportunity) vouchsafe to offer unto him daily one quarter of an houre morning and evening, for a sweet sacrifice in true feeling and faith, and you shall in due time behold his glory, and enjoy the felicity of his chosen.

O Lord most holy and most glorious, before whom the Angels fall upon their faces, at whose appearing all the ungodly and impenitent shall cry unto the mountaines to fall upon them, and to hide them from thy presence; though infinite in piety to all, who can with bleeding hearts come unto thee, confessing their vilenesse, and can humbly begge pardon, by a true faith, laying hold upon thy mercy offered to every Repentant Sinner in Jesus Christ:

You may abridge, omit, or cut off any part, if leisure permit not, using onely so much, as you take most necessary for the present time.

We

We, ſinfull duſt and aſhes, dare not of our ſelves lift up our eyes to Heaven; yet through thy deare Son wee come unto thee, according to thy Commandement and promiſe, freely acknowledging, that wee are leſſe than the leaſt of all thy mercies; and therefore utterly unworthy of this ineſtimable favour to be thy children, and fellow-heires with Chriſt Jeſus, that but ſuffering a little here with him, we ſhould alſo raigne with him for evermore. And much more unworthy are we, that we ſhould enjoy herewith ſo many other bleſſings; not onely publike, as thy Goſpell, our Prince, peace, ſo wonderfull deliverances, ſuch preſervation, with all our proſperity, but alſo private in our ſoules and bodies, in our goods, friends, good name, and labours. For we have not laboured as we ought, to expreſſe our thankfulnes, in walking before thee, as becommeth thy children, nor yet had ſuch affections towards thy Majeſty, thy heavenly Word, ordinances and people, as thy children ſhould.

We

We have beene ſo farre off from being zealous for thy glory, by ſeeking which way to honour thee moſt in our whole lives and converſations, and to ſet forth thy praiſes, before all others, or of being full of indignation for all the provocations whereby thy Spirit is grieved continually, as that we have not yet ſoundly layd to heart the diſhonours done to thee every day by all the wicked and ungodly: much leſſe have wee had our ſoules troubled for all the abominations committed daily with a high hand to anger thee; chiefly by thoſe, who wallowing in ſinne, doe make a profeſſion of impiety, ſcorne thy threatnings, and all who truely feare thy Name. Wee have not trembled for our fearefull abuſe of all thy mercies, thy long forbearance, manifold forewarnings, and namely, how thou ſo lately pluckedſt us out of the very fiery furnace, not for that in ſtead of repenting, we have been generally more hardened, and thereby have prepared a further way to thy wrath, ſo as we may wonder

wonder at the riches of thy mercy, in ſparing us unto this day.

We confeſſe withall (Oh Lord) that wee have not been humbled for our owne cauſe, although wee have not felt Jeſus Chriſt to raigne in our hearts, nor any earneſt hungring after his righteouſneſſe, but our ſinnes rather to beare the ſway in us. And for others, albeit we have ſeene Satan to prevaile wonderfully, ſeeking to ſet up his throne every where in an increaſe of all profaneneſſe and iniquity, deſtroying all true power of godlineſſe, dividing the hearts, and weakning the hands of all that deſire to yeeld a cheerefull obedience unto thy Goſpell, whereby the ruine of thy Kingdome is fearefully threatned; yet we have not cryed unto thee, to take from amongſt us the cauſes thereof. We have not mourned, either for the ſmall number of faithfull watchmen tenderly ſeeking the ſaving of all thy people, nor for the multitude of thoſe who ſeeking themſelves, ſuffer Satan to ſpoile at his pleaſure, neuer regarding the

cry

cry of the bloud of *Abel*. Litle care have we had to ſave our owne ſoules, much leſſe the ſoules of others, by uſing all holy meanes of admoniti-on, exhortation, enſample, and whatſoever elſe ordained to the ſame end; no not ſo much as for the ſa-ving of our kinsfolks & friends, with thoſe who are committed to us, but have ſaid in our want of care, Am I my brothers keeper? Wee have not knowne what an honour and hap-pineſſe it is to be thy ſubjects, much leſſe have wee rejoyced in it, ſtri-ving to increaſe daily in all duti full obedience, crying, *Come Lord Jeſus*: Haſten unto us thy King-dome of Glory; LORD increaſe our weake Faith: being ever a-fraid of ſliding backe from thee, or leſt we ſhould not be found faithful to the death, untill we have the crown of life.

And for glorifying thee, labour-ing to doe thy divine pleaſure ſo cheerefully, wiſely, faithfully, and zealouſly as the Angels in Heaven, Oh Lord, how negligent and careleſſe

are wee even in seeking to know it, and much more in the execution of it, in any such sort; when the holy exercises of thy Religion are usually a wearinesse unto us; and we finde such a drowsines in our performance of them and our selves to profit so litle by them, as that wee have commonly just cause to hang downe our heads for shame, in remmembrance therof. And when in stead of making this our meate and drinke, so to doe thy most holy will; it is rather our meate and drinke to follow our owne evill wayes and lusts, to whatsoever thing our corrupt hearts doe carry us.

So far also are we off from submitting our selves to thy fatherly corrections, yea from seeking to know the meaning of thy rods, what thou wouldest have us to amend or to doe by them, and from seeing thy love in them; and much more from taking up our crosses cheerefully, and bearing them joyfully for thy sake; that if thou crosse us but litle in any thing contrary to our corrupt hearts,

hearts, we usually breake forth, if not into open impatiency, yet at least to secret repining or grieving carnally: that wee may wonder at thy goodnesse, that thou doest not cast us off utterly, or deale most severely with us. And finally, so impatient are we through our unbelief, to tarry thy leisure, either for effecting the good which wee desire, or removing the evils which we feele or feare, that we are ready ordinarily to use some unlawful means, in stead of waiting thy good pleasure in the way of righteousesse.

Moreover, whereas without the comforts of this life, we can neither seeke thy glory, nor thy Kingdome, nor yet attend the doing of thy heavenly will, but should be most miserable, if in thy fatherly providence thou shouldest not minister to all our necessities, and also protect and preserve us; and therefore thou hast taught us to cry unto thee every day, *Giveus this day our daily bread*, we (Oh Lord) feele our selves utterly unable thus to call upon thy holy Name, in

in any true feeling of our naturall miſery, or in faith in thy promiſes; we are ſo blinde, as that we cannot ſee the right meanes to ſerve thy divine providence; and when we have the meanes, yet are wee altogether unable to uſe the ſame, ſo as to get one morſell of bread; or to bee nouriſhed by it, without any ſpeciall bleſſing. And albeit we know all this, and that we are not worthy of ſo much as the leaſt crumme of bread, yea and that without Chriſt we are meere uſurpers of all that we have, and every creature accurſed to us; and doe likewiſe ſee thee daily reaching unto us, as from heaven, all the good things that we enioy, yet can not ſo much as acknowledge aright thy goodneſſe, almoſt in any of them; much leſſe give thee the praiſe due unto thy heavenly bounty for them. Hereupon it is, that we are ſo ſeldome truely content with our eſtate, rejoycing in thee for it, as we ought; but ſo ready to ſtagger through unbeliefe, when thou withdraweſt any one of the meanes from

from us: yea that we are so gripple and full of carking cares, so unable to use appointed meanes in repentance and faith, and to commit the blessing to thy Majesty: and which is much worse, and makes our sinnes more haynous, when thou bestowest these good things on us, we seldome or never imploy them as wee ought; that is, in such sort as they may make most unto thy glory, the furtherance of thy Gospell, the good of thine owne people, with the holy ends for which thou hast ordained them and committed them unto us: but usually wee turne all, to the serving of our owne carnall lusts and ends; being without all bowels of compassion towards our poore brethren, either to shew thereby the thankefulnesse that wee owe unto thy Highnesse, or our love to Iesus Christ in his members; be they hungry, thirsty, sicke, or in prison, or whatsoever misery lye upon them, we seldome or never inquire into their estate.

And though these and all other our sins, heaped up in all the course of

of our life, ſtand as walls betweene thy Majeſty and us, hindering good things from us, bringing on us innumerable evils, and above all, indagering us of thine eternall wrath; yet we cannot either ſee the hainouſneſſe of our ſinne, no not by thoſe dreadfull puniſhments which thou haſt in all ages inflicted on ſinners, and ſet before our faces in the holy Scriptures for enſamples: nor have any true ſenſe of the innumerable evils which waite upon our ſinnes, without ſpeedy and unfained Repentance, eſpecially how they deprive us of the aſſurance of thy favour, and all the benefits thereof. Wee are utterly without conſideration how theſe our ſinnes are increaſed, and made more haynous, by thy endleſſe mercies dayly beſtowed upon us, and by ſuch ſtrong meanes as thou vouchſafedſt to reclaime us by: or how wee multiplie them in thoughts, words, and deedes, every one according to the corruption of our owne wretched hearts, drinking iniquity like water. VVee cannot be

humbled as we ought, no not in feeling of our most grievous sinnes, looking at our Saviour whom wee have and doe pierce by them; much lesse can wee mourne in the dayly sense of our corruptions and wants, being driven to bee alwayes cleansing our selves in the fountaine of his blood. And in stead of judging and condemning our selves; wee are alwayes ready to censure and condemne our brethren, for every slip; yea to seeke revenge for each smallest matter, & can hardly be brought to forgive, much lesse to seeke to restore them by the Spirit of meekenesse, or to reconcile our private enemies, by doing unto them all Christian duties, and so by all meanes to seeke the saving of others, that they may obtaine forgivenesse with us.

And albeit Satan stands alwayes at our right hand, to hinder us from all good that wee should doe, and by our new sinnes continually to provoke thee against us, both to strip us of all thy blessings, and to bring all evils

evils upon us; yet we cannot cry, as wee ought, to bee ſaved from him & his temptations. We cannot ſo much as ſee the danger in which wee ſtand through the multitude, power, and ſubtilty of our ſpirituall enemies: much leſſe can wee eſpie and bee afraid of their baites, nor yet know the vileneſſe of our ſinfull natures running after Satans allurements, and conſpiring with him to our utter perdition: neither can we conſider how hee ſhewes us only the faire ſide of ſinne, and chooſeth the fitteſt inſtruments for his purpoſe to deceive us. Wee are not poſſibly able to keep a remembrance of the whips which follow after our ſinnes, and how thou wilt certainely make us (though we be thy deareſt children) to feele the ſmart of them, eſpecially if thy bee againſt our conſcience; becauſe thou wilt not have us condemned with the world, nor be diſhonoured by us of all other. Wee forget his deadly malice againſt thy beſt ſervants, how few have, or doe eſcape to the end of their lives, with-

our ſome grievous wounds. Wee find it almoſt unpoſſible to be rightly acquainted with our groſſeſt ſins, and therefore much more with our innumerable weakeneſſes, ſo that through our corruption we do not, neither can wee watch againſt the firſt motions, thoughts, and occaſions of ſinning againſt thee, as thou our Lord and Saviour haſt warned us; nor yet can wee be ever preparing & buckling on our armour, that we may ſtand faſt againſt him in the evil day, to preſerve our ſelues, untill the conqueſt bee gotten, and wee crowned; but wee are as the Diſciples, drowzie and ſecure, and in extreme danger to bee lulled faſt aſleepe, in the greateſt perill, when we are ready to be utterly ſwallowed up.

Therfore (oh moſt gracious God, and in Ieſus Chriſt our moſt tender Father) wee renouncing our ſelves, doe flie to the throne of thy mercy, beſeeching thee to enlighten our blinde mindes, ever to behold our vileneſſe, in theſe and all other our ſins

sinnes both originall and actuall, and so to touch our hearts, that we may acknowledge and bewaile our wretchednes, even for the body of sin which is in us: and withall, that wee may lay such lively hold upon Iesus Christ our Lord and Saviour, to bee so washed in the fountaine of his blond, as wee may be without spot, and all our sinnes buried in his grave, as that they may never rise in judgement to condemne us, accuse or hinder any mercy from us: And moreover, to be so clothed with his perfect righteousnesse, as to be truly glorious in thy eyes; yea so sanctified by thy holy Spirit, that there may bee a change in us thorowout, both in our selves and in our whole conversations. And thus hereupon wee humbly intreate thee, that the light of thy countenance may so shine upon us, that we may have such a sweet sense of thy fatherly love & favour, as to make us to rejoyce in thee more then ever wee have donee That wee may bee every day more filled with contentation and delight in thee, in-

creasing in our love to thy Majesty, to thy ordinances and people, in zeale for thy glory and Kingdome; full of life and cheerefulnesse in accomplishing all thy good pleasure: and submitting our selves to thee onely, and thy gracious direction in all things; and so may approve our selves to bee truely thine owne, having all the infallible markes of thy deare children: That so thou beholding our child-like obedience, mayst delight to goe before us, and to lead us by thy word and Spirit, yea by the visible tokens of thy providēce, protection, direction and blessing; and so strengthen and enable us to watch & stand fast against our owne sinnes and corruptions, yea against Satan and all his subtilty, malice, power and instruments, that we may goe on through oft wrestling and weeping through our infirmities, yet more then conquerours, through that Blessed one, in whom thou hast loved us. And that wee may ever principally aime at those very ends, the advancement of thy

thy glory, the enlarging of thy Kingdome and people, in performing all thy heavenly will; that wee may never faint nor shrinke, untill wee have finished our course and approved our selves thy children indeed and that we shall fully behold and enjoy thy Kingdome, power, & glory for evermore: And that in the meane time having a confident expectation, crying, *Come Lord Iesus*, wee may bee ever prepared to stand firme with thee, and for thee, for thy truth and people; able to beare the reproch of all the ungodly as a crowne upon our heads, and bee amongst them that are as the chariots and horse-men of Israel, for the saving of our Nation & the Churches of Christ, and that thou mayest turne away thy plagues which the sins of all sorts have so long deserved.

And to this purpose, as we intreate thee for the whole Church, to gather forth thine elect both of Iewes and Gentiles, that there may bee an end speedily of these dayes of sin; so wee beseech thee to raise up Kings and

Queenes, for nursing fathers & nursing mothers to thy poore Church. More particularly wee pray unto thee, for all Christian Churches & Realmes, that thou wilt stay the rage and fury of Satan & Antichrist, think upon the miseries of thy poore people, sanctifie their afflictions to bring them to unfained repentance; that thou mayest take their cause into thine own hand, and that the zeale of the Gentiles may provoke the Iewes, and so all thy Israel may bee gathered. And more specially wee intreat thee for these under the dominions of our dread Soveraigne: that it may please thee to open all our eyes, and to prepare our hearts, that all sorts of us (seeing thy heavy hand upon our brethren abroad, & how our sinnes are increased, above the sinnes of all former ages, as our light, with thy mercies & forewarnings have beene greater, and wee neerer the utter destruction, and yet reserved in thy infini e compassion; to try if wee would at length repent, and bring forth fruits beseeming

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ing thy Goſpell) may meete thee with intreaty of peace, in faſting, weeping and mourning. Stirre up chiefly the hearts of all thy faithfull remembrancers, that they with holy *Moſes* may fall upon their faces, and ſtep into the breaches, ever holding up their hearts and hands, that as thou haſt ſo long dwelt amongſt us, nouriſhing and preſerving thy poore Church, ſo thou wilt continue thy wonted mercies; and that we may be as *Canaan* in her beauty, turn away the plagues which our ſins deſerve. ☞ Hearken not, &c.

Here you may adde the ſhort Prayer in fol. 250. for our Realmes and the Church in them, beginning thus ☞ Hearken not, &c.

A Thankeſgiving for private Families or perſons for the Evening, to be uſed in this manner, or the like more ſhortly.

OH Lord God, infinite in mercy, and endleſſe in compaſſion: as in the morning we were deſirous to offer unto thee the ſacrifice of a contrite heart, in the humble confeſſi-

feſſion of our ſinnes and unworthineſſe; ſo now are we here preſent to offer our evening ſacrifice of praiſe and thankſgiving, for all thy goodneſſe and mercies towards us poore miſerable ſinners. And chiefly for that thou haſt ſet thy love upon us, ordained us to be Heires of thy glory, when there was no more cauſe of love in us, then in thoſe whom thou haſt ordained for their ſinnes, moſt juſtly to be caſt into endleſſe perdition. That thou haſt created us men and women, when thou mighteſt have made us toads or ſerpents; and alſo haſt redeemed us from hell and damnation, and that by the bloud of thine owne Sonne, when we were utterly fallen from thee by the ſinne of our firſt Parents; that all the Creatures in heaven and earth could not have payed our ranſome. That thou haſt alſo called us effectually, quickned us being dead in our ſinne, begun in us thy worke of grace, made us thy children by adoption, ſealed us by thy Spirit againſt the day of glory,

ſet

ſet us and kept us in the way of life; made thy covenant with us, and given us the aſſurance of all thy ſweet promiſes, and that thou wilt be our God for evermore; and this when we were thine enemies, bondſlaves of Satan, children of wrath, and in ſtate of endleſſe woe and condemnation. And that thou haſt moreover vouchſafed us to be borne, and to live in the ſhining Light of thy glorious Goſpell, and in the dayes of peace and proſperity, under ſuch as thou haſt made nurſing Fathers and nurſing mothers to thy Church; wheras thou mighteſt have left us under the darkneſſe of Popery, and the tyranny of Antichriſt, in all afflictions and miſery. Yea that thou haſt granted unto us ſuch deliverances and preſervations, ſo wonderfull, and even ſo miraculous, as thou never grantedſt greater to any other people; as when thou didſt ſo viſibly fight for us from heaven, & madeſt winds and waters to take vengeance on the proud enemy. When thou diſappoint-

pointedst the bloudy rage of their long-expected day, in bringing in, and setting up thine anointed Servant, our dread Soveraigne, in such an unexpected and admired peace. And above all, when thou savedst us and thy Churches, plucking us out of the fiery Furnace, even as it were by his hand alone, when thou mightest, most righteously, have left us, not onely to have beene consumed at once, which had been lesse; but have giv̄e us up to as great miseries as ever thou didst *Juda* in her captivity, and as thou mayest stil for all our iniquities, do us most justly. And besides all these, for that thou hast vouchsafed us withall so many private blessings: as peace in our soules, when thou mightst have left us up unto conti nual horror of conscience for our sins, & to the power of Satan & thou hast granted us health, sufficiency of the things of this life, many kinde friends about us, our good name and credit to be preserved, & thy blessing on our labours: whereas thou mightst have smitt̄e us, to have lyen

lyen continually bedrid, tormented with moſt loathſom diſeaſes & ſores & as poore *Lazarus*, to have begged our bread from doore to doore, yea to have lyen without the ſtreets, hungry, thirſty, naked, or in priſon (like as thou haſt done many as good as our ſelves) deſtitute of al friends, in the midſt of cruell enemies, odious to all, our name rottenneſſe, and wee accurſed in all the labour of our hands. And which is yet more than all theſe, that thou ſhouldeſt continue all this kindneſſe unto us, notwithſtanding all our unthankefulneſſe, our great impenitency, and the hardneſſe of our hearts; and albeit we have profited ſo little by the gracious meanes which thou haſt ſo long vouchſafed us, both of thy heavenly Word and ordinances, with thy judgements, mercies, fatherly chaſtiſements and corrections. And that in ſtead of being hereby made zealous profeſſours of thy glorious Goſpell, full of knowledge and holineſſe, ſo many of us doe goe backward in all grace and con-

conſcience of our wayes; others of us become luke-warme, and that very generally; the beſt begin either to ſtand at a ſtay, or make ſo ſmall proceedings in piety, as thou mayeſt juſtly ſhut up all thy loving kindneſſe in heavy diſpleaſure, and caſt us off, as thoſe in whom thou takeſt no more delight.

VVherefore (Oh tender Father) wee humbly crave pardon in Jeſus Chriſt, beſeeching thee ever to behold him for us, and to accept us in him; and to ſet alwayes a lively view of theſe, and of all other thy mercies before our faces; and eſpecially to grant us ſuch a ſweet feeling of thy love & favour, that thou art our deare Father, haſt forgiven our ſinne, and wilt remember our iniquity no more, as that we may daily (more than ever heretofore) ſhew forth our thankefulneſſe, by manifeſting our ſelves in all true Repentance to be thine owne children indeed. That we may beginne more generally to live the heavenly life, increaſing ever in our joy in thee

thee, in contentation with thee, as with God all-ſufficient; alſo in delight in thy Majeſty, in thy wayes and commandements, in ſtudy to pleaſe thee in all things, and to approve our ſelves unto thee above all, walking humbly before thee, as in thy preſence: That we may become more fervent in love towards thy ordinances and ſervants; more zealous for thy glory, the inlarging of the Kingdome of thy Son; and for procuring the wealth and ſaving of the people, with the utter ruine of the Kingdome of ſinne, Satan and Antichriſt, both in our ſelves and all other; longing alwayes to injoy thee fully. That it may in the meane time be unto us as our meate and drinke, to know and accompliſh all thy bleſſed will; ſo as we may do it with al cheerfulneſſe, wiſedome and faithfulueſſe, carefull by all holy meanes to have thy Word and Spirit ever to direct us, and ſo may walke before thee in faith and humility, depending onely on thee: That thou thus ſeeing

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our love and obedience, mayest rejoyce to doe us good, to go before us, as thou didst before thy people in the wildernes, in the sensible tokens of thy providence, protectiō, conductiōn, blessing. So that neither our sins may hinder us, nor Satan by all his subtilty, his malice or power, but we may ever be washing away our sins and corruptions in the fountaine of thy Sons bloud, watching against the first motions & occasions of offending thy divine Majesty so much as in our thoughts. And that being armed with all the compleate armour of thy Spirit, & praying alwayes, at least by the lifting up of our hearts, we may goe on, though oft wrastling & weeping through our infirmities, yet still more than conquerors thorow our Lord & Saviour: That we may never faint nor shrink, untill we have finished our course with joy, and shall see thy Kingdome to come with power, & thy great Name glorified, wherunto we have vowed, & consecrated our selvs, our strength and labors in & through thy Christ, whose

whoſe we are, and whom we ſeeke & deſire to magnifie both in life and in death. Heare us in all theſe things (good Lord) that we thus walking, may eſcape the miſeries of ſinne, yea the very rods, whereby thou correcteſt the faults of thine owne children; and that we may honour thee, adorne thy Goſpell, repaire thy image daily, grow in our aſſurance, and power in our prayers, increaſe in all graces; diſmay and drive away Satan with all his temptations and accuſations, ſtoppe the mouthes of all the wicked, or beare their reproach as a crowne on our heads; and obtaine boldneſſe to be ready to ſtand for thee, thy truth and ſervants. Yea, that moreover by this our holy watchfulneſſe we may get and keepe a good conſcience, which is a continuall feaſt: and not onely be ſure to eſcape that lake and torment, which all impenitent ſinners muſt endure for evermore: but alſo attaine the crowne layd up for all thoſe who walke with thee, even the joyes that never

ver eye ſaw, nor ever eare heard, nor ever entred into mans heare to conſider of; and even in this life, to have the beginning of the ſame in righteouſnes, peace and joy, with aſſurance of the guard of the Angels, and all other bleſſings thereunto belonging, and to bee able to cry ever: *Come, Lord Jeſus, come quickely.*

And to the end that wee may never deceive our ſelves, imagining our caſe to be good, when wee are but carnall worldlings, or meere hypocrites, grant that we may daily (and more eſpecially before the Sabbaths) examine and try our ſpirituall eſtate; how we grow in all graces, both in walking more conſcionably in all thy Commandements, and in faith in thy promiſes, and alſo in the power of all true godlineſſe: That wee may thereby not onely avoide all hardneſſe of heart, luke-warmneſſe, ſleeping in any ſinne, prevent an evill conſcience, with the dreadfull puniſhments thereof, and be kept from Satans

tans power; but also may get strong consolation, that wee are living members of Christs mysticall body his very sheepe to stand at his right hand, and be incouraged to strive forward to perfection, and may shine as starres in the earth, to thy honour, the good ensample and saving of thy people: having Christ Jesus our King, Priest and Prophet; and we made Kings and Priests unto him for evermore.

Save us from back-sliding from thee after the manner of this evill age, and from all the causes of it; from conceitednesse of the goodnesse of our estate, or standing at a stay; because when we goe not forward in Christianity, we goe backeward in thy justice, for making so base account of thy heavenly gifts. Preserve us from the neglect of any of the meanes of grace, chiefly of the principall, the holy and faithfull ministery; from unthankefulnesse in our calling, from committing or living in any knowne sinne, without speedy and unfaigned repen-

pentance. Grant us to glorifie thee according to our knowledge of thee, leſt thou give us up to vile affections, and to a reprobate ſenſe for falling therein. Inable us to receive not onely thy ſacred, but the ſound love and practice of it, leſt thou leave us up with thoſe that periſh, unto the ſtrong deluſions of Antichriſt, wherewith ſuch multitudes are daily more & more ſo miſerably bewitched. Keepe us from doting upon any thing in the world, or from ever ſetting our hearts upon ought, but onely upon thy divine Majeſty, with the things that concerne thy glory and kingdome: That we may uſe the world, as if we uſed it not, onely under thee, and for thee; being preſerved from all familiarity with the ungodly, and thereby from the contagion of their abominations, which cry to heaven for vengeance continually. Strengthen us to be reſolute againſt every ſin, to chuſe rather to endure any miſery, than to provoke thee, by doing but the leaſt thing wherby we feare

we ſhall offend thy holineſſe: becauſe doing any thing ſo, we preferre our ſelves before thy greatnes, and may have juſt cauſe to feare the looſing of thy favour and love, or ſurely of the feeling thereof, whereby we may come to that eſtate, that if we had all the world, we would give it to be freed, and to be aſſured of thy favour againe.

Preſerve in us alwayes a tender conſcience, by theſe meanes and the like, that we may watch ever againſt all worldly care, and delights, or whoſoever may ſteale away our hearts, or any way abate our love unto thee, that wee may have our eyes alwayes at thee, as the eye of Servants at the hand of their Maſter: Becauſe then thou wilt alwayes watch over us for good, thy fatherly providence ſhall feede us, and ſupply all our wants, thy faithfull protection ſhall make us ſafe. Then ſhall we know our ſelves thy generation, our righteouſneſſe ſhall daily ſhine more and more to thine everlaſting praiſe, Thy loving kindneſſe

neſſe ſhall endure for ever upon us, and upon our childrens children; we ſhall be amongſt them who ſtand in the breach to ſave the Iland, here enjoying thee with us in the earth, and in the heavens, in fulneſſe of happineſſe for evermore. Thus ſhall we continue waiting for thy glorious appearing, that thou mayeſt ſay unto each of us, Well done, good and faithfull ſervant,, thou haſt been faithfull in litle, I will make thee ruler over much; enter into thy Maſters joy: and ever longing to heare that joyfull ſentence, *Come, ye bleſſed of my Father, receive the Kingdome prepared for you: when I was hungry, you gave me meate; when I was thirſty, you gave me drinke; when I was ſicke and in priſon, you came unto me and viſited me.* Heare us, moſt merciſull Father, in theſe our requeſt and in all other needfull for us, or any member of thy whole Church, for thy deare Sonne Jeſus Chriſt his ſake; in whoſe Name we conclude, begging theſe and every grace and praiſing thee for every of thy

thy mercies, saying as hee hath taught us, *Our Father, &c.*

A short forme of daily Prayer for private Families, consisting of thanksgiving, confession and Prayer.

O Lord most blessed and holy, who keepest Covenant and mercy for ever, for all who desire to feare thy great Name, and to walke humble before thee, in the narrow path of life; wee thy servants doe here prostrate our selves before thy glorious Majesty, desiring so to walke, and now to offer our sacrifice of praise and thankes for all thy gracious favours. We magnifie thy goodnesse, that thou hast beene pleased freely to ordaine us to life; to buy us from hell, by the bloud of thine owne deare Sonne; to vouchsafe us to be borne in these dayes of the Gospell; to call us by it to this state of grace, to be thine owne children; and that thou hast prepared for us an everlasting weight of glory in heaven, after that wee have here glorified thee by suffering a litle

litle, and endeavouring truely to keepe thy Commandements. We praiſe thee, that thou haſt revealed thy holy will unto us, to give us thine owne Name to be called upon, for all things needfull for this and the better life: and that calling in faith, in the Name of thy beloved Son, thou art ready to grant the unto us, above al that we can conceive. That thou haſt given us his bloud to be a perpetuall fountaine to cleanſe us from all ſinne, and thine owne ſelfe to be our ſuccour, againſt that old Serpent; who by his ſubtill temptations ſeekes day and night to deſtroy us: and alſo from the innumerable evils which thorow our corruption and his malice, we are in danger of every moment: and ſo preſervedſt us for thy glorious Kingdome.

Oh tender Father, wee acknowledge, we have not walked worthy of thoſe ſo great favours, but are leſſe than the leaſt of them. We have not rejoyced and delighted in thee and in thy heavenly Goſpell, as we ought.

ought. We have not been affected with the dishonours done unto his sacred Majesty, through the abounding of iniquity, or the desolations of thy Kingdome, and the miseries of thy poore servants: much lesse have we studied & bent our thoughts as we ought, how we might honour thee, or what we might doe for thy great Name and people. Wee have not shewed forth that cheerefulnesse in thy service, in doing thy heavenly will and Commandements, as in fulfilling the desires of our owne carnall affections, and in those things whereunto our sinfull hearts have carried us. Though thou hast given us all good things abundantly; yet have wee very seldome had our soules lifted up to thy heavenly bounty to beg them, or to praise thee for them as we ought. We have not had our eyes open to see thy mercies in these earthly blessings, much lesse in the multitude of thy heavenly favours. Wee have not perceived our vilenesse and misery by our sin, if thou shouldest looke and deale

with us in thy juſtice: and thereupon we have not eſteemed of the fountaine of thy Sonnes bloud, ſet open to us to purifie us; nor of his abſolute righteouſneſſe to cloth us, that we might appeare ever glorious in thy eyes: neither have we been ſo tenderly affected toward our poore brethren, to forgive, love, and pray for them, that they might be partakers hereof, as we ſhould. O Lord, we have not knowne what it is to be reſcued and ſhrowded from Satan and his power, and delivered from thoſe many evils, both bodily and ſpiritually, which would continually overwhelme us for our ſinnes, if thou protectedſt us not; whence we have not been afraid of ſinning againſt thee, much leſſe have wee watched & prayed as we ſhould; or ſounded forth thy praiſes for all our deliverances and preſervations, with all other thine unſpeakable mercies.

Oh gracions Father, cauſe the light of thy countenance to ſhine upon every ſoule amongſt us; aſſure us that thou art our tender Father.

Open

Open our blind eyes every day more and more to ſee our happineſſe, and how much wee are bound unto thy heavenly goodneſſe for the ſame. Oh that now thou wilt ſo frame us by thy bleſſed Spirit, that we may approve our ſelves thine own children before all the world, full of faith in thy ſweet promiſes in Chriſt, and of humility in regard of our owne unworthineſſe; full of love to thy Majeſty, thy ordinances and ſervants, that we may be filled with the zeale of thy glory, ever ſtudying the good of thy houſe; mourning for all the abominations and provocations, whereby thou art diſhonoured, and for the prevailing of thine and thy Churches enemies. Teach us to know, and make conſcience of every part of thy ſacred Word, ſtriving to be as cheerefull and faithfull in doing all thy holy and bleſſed will, & eſpecially in our particular callings, as thy heavenly Angels, ſaying ever in our hearts, I am here, Lord, to doe thy will, to leave all at thy command, to offer up whatſoever is

deareſt unto me for thy cauſe. Inable us to depend wholly upō thy fatherly providence, protection, and direction, uſing onely the meanes in faith and repentance, which thou haſt ordained for obtaining & effecting whatſoever good we deſire for our ſelves or thy people, or for turning away all evils, leaving the events unto thy heavenly wiſedome. Cauſe us in all our wayes to acknowledge thee, and ſo to reſt upon thee and thy bleſſing, as on our moſt tender Father, who canſt not faile us nor forſake us, Make us to feele the weight of our ſinnes, to travell under the burthen of them, through the multitude and heinouſneſſe thereof, eſpecially if we have been overtaken by any which have preſumptuous or ſcandalous: to feele our corruptiō as a death unto us, to ſee our vileneſſe and miſery thereby: that we may alwayes be waſhing in the fountaine of thy Sons bloud, and begging inſtantly thoſe robes of his righteouſnes, that we may be ever glorious in thy eyes. Oh give us tender hearts

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towards our brethren, not onely to forgive them, but to feele and beare their burthens as our owne: yea to pray for them, being of like affection, and even for our very enemies, and to seeke by all holy means to gaine them unto Christ. Good Lord, so worke in us by thy blessed Spirit, that wee may feare alwayes the offending of the eyes of thy holinesse, so much as in our thoughts; to watch and pray continually, lest we should fall into temptation, or yeeld unto the least motion or occasion of evill. Make us ever to suspect our waies, remēbring our weaknes, the dogging of Satan, the corruption and falseneſſe of our own hearts, which are ready alwaies to betray us into his hands, if that thou never so little leave the protection of us.

Thus (good Father) enable and strengthen us, evermore to demeane our selves, as those to w hom thou hast vouchsafed so high a calling, & for whom thou hast done so great things, & canst deny us nothing that we so aske. That we may alwayes in

all thankefulneſſe acknowledge thy Soveraignty, power, and faithfulneſſe, ſounding forth thy praiſes for evermore. And finally, that we may be ever able to reſt in full aſſurance upon thy fatherly love for all good things, for our ſelves, and thy whole Church, through Jeſus Chriſt ſaying alwayes, Amen. Even ſo; come, Lord Jeſus, come quickly.

A briefe forme of Prayer for private Families or perſons.

OH Lord God, moſt holy and moſt glorious; we poore earth and aſhes, loaden with ſinne, dare not of our ſelves lift up our eyes to heaven: yet through thy deare Son, whom thou haſt given to be not only our Saviour, but alſo our Advocate and Interceſſor, to put up our ſuites, to make us, and our prayers accepted; we are bold to approch to the throne of grace; deſiring to offer up our perpetuall ſacrifice, of praiſe aud thankes for all thy mercies. We magnifie thee for our free election in him, our creation, redemption, adopti-

adoption, iuſtification, ſanctification begun, with our glorification to be perfected through him in the heavens; and for innumerable outward favours, as namely, of thy heauenly Goſpell, with our peace, health, ſtrength, proſperity continued unto us, notwithſtanding all our ſins and infirmities, with all the malice, power and ſubtilty of Satan, and of all his inſtruments againſt us, But above all, we glorifie thee for Jeſus Chriſt that ſonne of thy love, by whom we are partakers of all theſe good things, and in whom thy promiſes are yea and Amen; and alſo for the conſolations of thy Spirit, whereby wee are ſealed againſt the day of *Redemption*. Oh aſſure us, deare Father, daily more and more of thy love and favour in him; Inable us in beleeving to rejoyce in thee, as in our tender Father, more than ever we have done; more to content our ſelves with thee, as with God al-ſufficient, to goe forward, delighting our ſelves in thee daily more and more: ſtudying how in

token of our thankfulneſſe, we may ſtill more pleaſe thee, and approve our ſelves unto thee, walking more humbly before thee, having our eyes more in heavē with thee, or longing after thee increaſed to enjoy thee fully. In the meane time, vouchſafe us to have the zeale of thy glory & Kingdome, more kindled in our hearts, ſtudying what we may do to honour thee, making that the chiefe end of all our thoughts, words and actions, and how wee may inlarge and promote thy Kingdome and righteouſnes, procuring the wealth and ſaving of thy people, with the utter ruine of the kingdome of ſinne, Satan and Antichriſt. Let this thereupon be unto us, as our very meat and drinke, to know & accompliſh all thy heavenly will wiſely, faithfully and cheerefully, even as thy glorious Angels; and to receive al thy fatherly chaſtiſements as from thy hand; to have a ſanctified uſe of them, that we may ever be bettered by them. Make us able to reſt upon thy fatherly providence for

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all good things, for this and the better life, to uſe only the meanes in unfained faith and repentance; committing events unto thee, being content with thy doings. Aſſiſt us ſo to beleeve and obey thee, as thou mayeſt delight to doe us good, that we may ſee thee cõducting, proſpering, and protecting us, untill thou ſhalt bring us to thy *Canaan*. Oh let not our ſins hinder thy mercies; waſh us from them all in the bloud of thy Son, that we may be without ſpot in thy preſence, and ſo cloath us with his righteouſneſſe, that we may be glorious in thy eyes. Inable us by thy holy Spirit to overcome all our ſins and corruptions, eſpecially thoſe whereby wee have moſt diſhonoured and provoked thee. Make us tenderly to forgive others, and to ſeek all good unto them, which may be for thy glory, and for their ſalvation; mourning with them that mourne, laying to heart their miſeries as our owne. Strengthen us againſt Satan and all his temptations. Arme us with all the com-

pleat armour of thy holy Spirit, that watching and praying, we may be delivered from all evil; that wee may never be overcome, but may put that wicked one to flight. That thus we may goe on more than conquerors, never fainting nor shrinking, untill wee shall have finished our courses with joy, and shall see thy kingdome to come with power, and thy great name glorified: whereunto we have vowed and consecrated our selves, strength & labours, with all that thou hast vouchsafed us. For to these ends, oh Christ, we have received all from thee, thine is all Kingdome and power; thou must raigne, untill thou hast put al thine enemies under thy feet. Thee therefore with that Father and the holy Spirit, we desire to magnifie both in life and death. Even so, Lord Jesus, accomplish all our desires.

Neither doe we pray for our selves alone, but for thy whole Church. Gather forth thine elect both of the *Jew* and *Gentiles*. Let the zeale of the *Gentile* be a meanes to pro-

provoke the *Jew* to a holy emulation. Grant to this purpose, unfained repentance to all the Churches. Sanctifie thy corrections unto them to this end. Raise up Kings and Queenes for nursing fathers and mothers to thy poore children: Those that are such, make them ten times more. Keepe them from all the sorceries of the whore of *Babylon*, and all her bloudy practices. Above all, save our Soveraigne Lord and King, by whom thou hast so wonderfully preserved us; with our Queen, the Prince and Princesse *Palatine*, and all their Royall progeny and Realmes, together with all other Kings, Princes, States, Councels, Nobles and Magistrates professing thy name, with all the faithfull Ministers and people both at home, and in forraine parts. Raise up for them all, some *Jeremies* to discover the iniquities, and the reproaching of thy judgements still more and more: and that in the Spirit and power of *Jonah* and *Elias*, they may helpe to turne againe all

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hearts unto thee: Whereby thou mayest in mercy thinke upon, and save thy poore people, repairing all their breaches. Take away all the causes of our divisions, that we may be all of one heart; and comfort all that mourne in Sion. Strengthen all that suffer for thy Name, with faith, wisedome, courage, constancy, patience, cheerfulnes, with a joyfull expectation of the blessed end, which thou wilt one day certainely make of all our trials, and of all the trials of the Church. Fight thine owne battels; maintaine thine own causes; glorifie thine owne Name; cleare the innocency of thy owne people; the truth of thine owne Word and workes: but discover the wickednesse of all the practices and doctrines of the enemies of thy Church. Remember what thou hast done in former ages to the bloudy enemies of thy Church, as to *Pharaoh*, *Haman*, *Achitophel*, *Balaam*, *Senacherib*, *Rabsake*: when and how thou hast gotten thy selfe the victory, and shewed thy selfe wonderfull

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in judging betweene thine owne people, and betweene the adversary. How, even when all meanes have failed in heaven and earth, and that there hath been none to looke or cry unto, but to thine owne Majesty; that when they cryed to thee in their troubles, thou deliveredst them from their distresse. Oh Lord, so powre downe the Spirit of prayer upon all the Churches, that we may send up such loud and joynt-cryes, as we may even inforce thee once againe, in compassion, to shew thy selfe wonderfull from heaven in saving thy people, and being avenged upon the proud adversaries, that so wee may sing with the heavenly Angell; Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lambe for ever.

Heare us, oh gracious Father; in these our requests, and all other necessaries for us, or any member of thy whole Church, for thy Christ his sake; to whom be all praise and glory, power and dominion, now and ever, *Amen.* A

A Prayer for our Realmes and the Churches in them; which wee may adde to the former, according to time and occasions.

AS we have begged these mercies for every of thy chosen flocke, so more specially wee intreate thee for these Realmes of Great *Britaine* and *Ireland*, wherein thou hast so long dwelt, and also nourished and preserved thy Church. Oh continue thy wonted mercies. Let us ever be as *Canaan* in her beauty. Turne away the plagues which our sinnes deserve, and the miseries which thou hast brought on others. ☞ Hearken not to the cry of our sinnes, though exceeding grievous; but looke to the prayers and teares of thy faithfull servants. Save thine Annointed, our dread Soveraigne, CHARLES. Let him bee as the apple of thine owne eye. Hast thou not given him for the preserving of thy poore flocke, and miraculously saved us againe and againe, by

by his hand: Doeſt thou not make him the breath of our noſtrils, ſo binding us and ours ſtill more firmely to his Majeſty and his progeny for ever? Oh then let him ever be as *David*, according to thine owne heart, in all zealous affection to thine Houſe, and tender care for us thy people: And let all the hearts of thine owne ſervants be alwayes towards him and his ſeede, as the hearts of the good people were towards *David*, that they may finde by good experience who they are that love him truely. Bleſſe our gracious Prince *Charles*, that he may be graced as *Salomon*, in all his true glory to ſucceede after *David*. Bleſſe and preſerve al the Royal progeny, that there may never want a man therof to ſit upon the Throne. Let not our ſinnes fall upon them: but let thy mercy ever compaſſe them as a wall of fire to conſume all their, and thy Churches enemies. Bleſſe likewiſe our Honourable Councell; Nobles and Magiſtrates.

ſtrates, with all other Churches, Princes and States. Set all their hearts as one man's, for advancing thy glory, promoting thy Goſpell, procuring thy wealth, and ſaving of thy people, with the utter ruine and downefall of Antichriſt, and of all Atheiſme and iniquity. Place every where a conſcionable learned Miniſtery. Let thy hand be upon ſoule-murtherers, and all who have evill will at thy Sion, to their ſpeedy converſion or confuſion. Comfort all thy comfortleſſe ſervants in every place. Sanctifie the trials of every one of them, to ſeeke thee more inſtantly for themſelves, and for thy Churches, waiting for the happy iſſue. Lord, fight thine owne battels againſt that Roman Antichriſt, and all other ſecret enemies. Maintaine all thine owne cauſes. Glorifie thine owne great Name. Cleare the innocency of all thine owne faithfull people, the truth of thine owne words and workes: but diſcover and confound the wickednesſe of all the

the practices and doctrines of the enemies of the Gospell. Bee gracious to all knit unto us by any more speciall bonds, and chiefly in requiting the love of all those whom thou hast made instruments of our comforts. Heare us for them who have desired our prayers, according to their severall necessities. Blesse the place wherein we live, dwell with us, shew us the tokens of thy presence. Let thy sweet voyce sound in our eares, and the light of thy countenance shine ever upon us, to fill us with righteousnesse, peace and joy in thee, so to be able to waite for thy glorious appearing. Heare us, Oh Father, for Jesus Christs sake, our onely Lord and Saviour. *Amen.*

To

To the READER.

WHereas I have heard (good Reader) that there hath been desired more plainnesse in this Rule for Prayer, and a few short directions how the simple may best put it in practice; I have laboured, and doe still in each Edition, to make it most easie to every one that hath but a heart to learne: To the end that all may obey our Saviour, in being able to pray thus; and the weakest Christian may helpe in this worke. And herein I have taken paines so much the more earnestly, for that (besides the approbation of my endeavour; to help, to direct all sorts how to learn to pray) this is also granted of all; that though all the learned of the Earth should study whilst the world standeth, to devise a generall forme or rule for Prayer, yet could they never be able to frame such a one as this of our Saviours. None so full of heavenly wisdome, none that can have that certainty and power which this Prayer hath, when we are able

able to pray so in feeling and faith: for then he that gave it, and said, Pray thus, he is undoubtedly present, he then heareth, and will grant our petitions so farre as he seeth best. Use it aright, try him, and seale the truth hereof. Yet neglect no other, chiefly, for severall neecessities, but blesse the Lord in all. Finally, I have so striven upon this strong assurance, that wee all may have from the very words of our Saviour; that if the true servants of Christ were thus prepared, and had set our hearts joyntly thus to pray: that then we should yet see his glory to break forth more brightly, and his Kingdome to come with far more power, than ever we did see it before: the kingdome of Satan also, even al iniquity, to vanish faster than ever it did increase; Gods Covenant of peace to be renued in our repentance, all the signes of his anger utterly turned away. Practise this therefore cheerefully and constantly. Experience in thy selfe wil make thee confident and patient in waiting on thy God, untill thou see his glory, and the felicity of his chosen, to be fully accomplished in the heavens.

FINIS.

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